Al-Mukhtār
min Jāmi' 'Aqāid Ahlis-Sunnah wal-Āthār

tahqīq and *ta'līq* by

Abū 'Abdillāh 'Ādil ibn 'Abdillāh Āl Hamdān

hafidhahullāhu ta'ālā

AL-AQEEDAH

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Translator's note

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent

And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the book:

المُخْتَارُ مِنْ جَامِعِ عَقَائِدِ أَهْلِ السُّنَّةِ وَالآثَارِ

Al-Mukhtār min Jāmi' 'Aqāid Ahlis-Sunnah wal-Āthār

This book is a gathering of twelwe short texts of *'aqīdah* authored by some of the leaders of the people of *Sunnah* and *athar*, and it is gathered and commentated upon by *Shaykh* Abū 'Abdillāh 'Ādil ibn 'Abdillāh Āl Hamdān, may Allāh preserve him. The title of the book can be translated into: **"The chosen (texts) from the gathering book of the belief of the people of *Sunnah* and narrations."**

Despite this book being a summarization of the original book with the name: "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Āthār", it is still comprehensive and full of benefit in itself. And the excellent commentary of the *muhaqqiq* only adds to this benefit, and it leaves the reader behind with no questions about the foundation of the issues mentioned.

In this book the terms *'aqīdah*, *'aqāid* and *i'tiqād* has repeatedly been used. As for the Arabic word *'aqīdah*, then it means: That which the heart is settled upon and it is at ease with. And the term *'aqāid* is the plural version of *'aqīdah*. And as for the term *i'tiqād*, then it means: The hearts attachment (or commitment) to what it contains and adheres to. The simple translation for both of the terms in English

is the word 'belief'. These terms have furthermore been used in this book in expressions such as: "The *i'tiqād* of Sufyān Ath-Thawrī" or "The *'aqīdah* of *Imām* Ahmad". In these cases it refers to the text written about *'aqīdah* by the name mentioned.

I would also like to point to and remind, that this book contains the *'aqīdah* of Harb Al-Karmānī – *rahimahullāh* – which is mentioned in the book "Kitāb As-Sunnah from the Masāil of Harb Al-Karmānī", and some of the *'aqīdah* of Ibn Battah – *rahimahullāh* – which is mentioned in the book "Al-Ibānah As-Sughrā". There are more details and commentary upon these in their respective independent books for the seeker of goodness and understanding. So do not leave out reading those as well.

I ask Allāh – the Exalted – to accept this work, and to benefit the authors, the *muhaqqiq*, the translator and the reader through it, and to make our deeds solely for His Face only. *Allāhumma āmīn*.

Abū Hājar (1446/2024)

Introduction[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

Verily, all praise is due to Allāh. We praise Him, we ask Him for help and we ask Him for forgiveness. And we seek refuge with Allāh from the evil in ourselves, and from our evil deeds. Whomever Allāh guides, then no-one can misguide him, and whomever Allāh misguides, then no-one can misguide him. And I bear witness that no-one is worthy of worship besides Allāh who has no partner, and I bear witness that Muhammad is His slave and Messenger.

Thereafter:

It is verily from the blessing of Allāh – the Exalted – upon the slave that He grants him success in studying the correct *'aqīdah*, which the leaders of *Sunnah* and *athar* (narration) from the three preferred generations were upon, and those who followed them from the latecomers who traversed on their path, walked in their footsteps and following their guidance. Just as Mujāhid – *rahimahullāh* – said: *"I do not know which of two blessings upon me is the greatest; that He (i.e. Allāh) guided me to Islām or that He saved me from these desires (i.e. innovations)."*

And Abū Al-'Āliyah said: *"Two blessing of Allāh upon me I do not know which of them are best –* or he said: *the greatest – that He guided me to Islām, and the second is that He saved me from the Rāfidah, the Harūriyyah, the Murjiah, the Qadariyyah and the desires!"*

And the Prophet (*sallAllāhu 'alayhi wa sallam*) informed us that his *Ummah* will split up into seventy-three groups. And he taught us that one of them will be saved while seventy-two of them will be destroyed and fall into Hellfire. And he informed us that the saved

[1] **Translator:** The introduction is written by the *muhaqqiq Shaykh* 'Adīl – may Allāh preserve him – and the translation of the books starts here.

one among them are those who adhere to his *Sunnah* and follow the path of his companions (*radiAllāhu 'anhum*).

So the path of salvation is one, and the paths of *dalāl* (misguidance) are many, different and abundant. And this (fact) is from what increases the *mumin* in fear, in adherence to Allāh – the Exalted – and in hope in that He will guide him to the straight path, and that He will keep him away from the paths and ways of the misguided and the deviators.

And it verily was from the invocation of the Prophet (*sallAllāhu 'alayhi wa sallam)* in the night prayer (that he would say): ***"O Allāh, the Lord of Jibrīl, Mīkāīl and Isrāīl, the Creator of the heavens and the earth, the Knower of the unseen and the seen. You judge between Your slaves in what they disagree in. Guide us in what they disagree in to the truth, by Your permission. You verily guide whom You will to the straight path."*** [Narrated by Muslim (770)]

So whoever aims for the truth, then it is upon him (to follow) that which the Prophet (*sallAllāhu 'alayhi wa sallam*) and his companions were upon, and those who followed them from the *Salaf* of the *Ummah* and the scholars of the *millah* and *dīn*. Because they are the people of the first preferred generations regarding whom the Prophet (*sallAllāhu 'alayhi wa sallam*) informed, that they are the best generations after him.

Al-Ājurrī – *rahimahullāh* – said in "Al-Arba'ūn" (53): *"So the intelligent mumin strives in being from this saved millah by following the Book of Allāh – 'azza wa jalla – and the Sunan of His Messenger (sallAllāhu 'alayhi wa sallam), the Sunan of his companions (rahmatullāhi 'alayhim) and the Sunan of those after them who followed them in goodness, and the statements of the leaders of the Muslims where one does not feel an aversion when mentioning them, such as: Sufyān Ath-Thawrī, Al-Awzā'ī, Mālik ibn Anas, Ash-Shāfi'ī, Ahmad ibn Hanbal, Abū 'Ubayd Al-Qāsim ibn Sallām and whoever was upon their way from the shuyūkh. So whatever they rejected we also reject, and whatever they accepted we also accept and believe in. And we throw away everything besides this."*

And in front of you – may Allāh grant you success in following the path of the people of Tawhīd and *Sunnah* – are the *'aqāid* (pl. *'aqīdah*) of the great leaders of the *Sunnah* and *āthār* (narrations) in their time and countries. They were written in one manner and in the same way; they did not disagree in anything therein, and they did not differ in anything from its *usūl* (fundamental principles), despite them living in different times and countries. And this is only because they took the *dīn* from the light of the Qurān and *Sunnah*, and this caused them to agree and be united. This is opposite to the people of *bida'* and desires, because they are in a confused state and in great disagreement (between each other). This is because they took the *dīn* from what is understand by the intellect and (from) opinions, and this caused them to be disunited and disagreeing (with each other).

Allāh – the Exalted – verily refused for the *haqq* (truth), the correct *'aqīdah* and the correct *manhaj* to be with anyone but the people of *hadīth* and *āthār*, because they took their *dīn* and *'aqāid*; latecomers from those who preceded them, and generation from generation, until they ended up at the *Tābi'ūn*. And the *Tābi'ūn* took from the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) took it from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). So there is no way of knowing what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) called to of the upright *dīn* and straight path, except by way of the companions of *hadīth* and *āthār*.

I verily gathered 62 (different) clear and manifest *'aqīdah* from the *'aqāid* of the brilliant leaders which were registered and written down in the first generation until the last generation from the fifth generation in the book "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar", and it was requested from me to single out the most important and comprehensive of them, and to comment upon them with a commentary which would clarify the intended from them and explain the strange things therein, in order for it to become easy to memorize, study, teach and spread. So after praying *istikhārah* and consultation, the choice fell upon the *'aqāid* of these great

leaders, who were different in times, countries and *madhhab* in *fiqh*. And they are:

1. *Amīr Al-Muminīn* 'Umar ibn 'Abdil-'Azīz (d. 101h) – *rahimahullāh* – Al-Madanī and then Ad-Dimashqī.
2. Sufyān Ath-Thawrī (d. 161h) – *rahimahullāh* – Al-Kūfī.
3. Qutaybah ibn Sa'īd (d. 240h) – *rahimahullāh* – Al-Balkhī Al-Baghlānī (and Baghlān is a village from the villages of Balkh. And Balkh now lies in the north of Afghanistan).
4. Ahmad ibn Hanbal (d. 241h) – *rahimahullāh* – Al-Marwazī and then Al-Baghdādī.
5. 'Alī ibn 'Abdillāh who is known as Ibn Al-Madīnī (d. 234h) – *rahimahullāh* – Al-Basrī.[2]
6. Muhammad ibn Ismā'īl Al-Bukhārī (d. 256h) – *rahimahullāh* – which is an ascription to Bukhārā from the cities that lies after An-Nahr, and this is now in Uzbekistan.
7. Ismā'īl ibn Yahyā ibn Ismā'īl Al-Muzanī (d. 264h) – *rahimahullāh* – Al-Misrī Ash-Shāfi'ī.
8. Abū Zur'ah (d. 264) and Abū Hātim (d. 277h) Ar-Rāziyayn – *rahimahumallāh* – which is an ascription to Rayy which now is in Iran.
9. Harb ibn Ismā'īl Al-Karmānī (d. 280h) – *rahimahullāh* – which is an ascription of Karmān that is a vast region from the regions of Iran now.
10. 'Abdullāh ibn Sulaymān ibn Abī Dāwūd (d. 316h) – *rahimahullāh* – As-Sijistānī. And most of Sijistān now is in Afghanistan.
11. Ibn Abī Zayd Al-Qayrawānī Al-Mālikī (d. 386h) *rahimahullāh*. And Al-Qayrawān is a city in the north of Africa, which is now Tunisia.
12. 'Ubaydullāh ibn Muhammad ibn Battah Al-'Ukbarī Al-Hanbalī (d. 387h) *rahimahullāh*. And 'Ukbarā is a city near Baghdād.

[2] **Translator:** This *'aqīdah* is narrated as an addendum at the end of the chapter containing the *'aqīdah* of *Imām* Ahmad ibn Hanbal *rahimahullāh*.

The importance of these *'aqāid*, along with their shortness and comprehensiveness, can be found in that every *Imām* from them narrates the *ijmā'* (consensus) of those whom he met from all parts of the world in it. And from this is:

- The statement of the *Imām* Qutaybah ibn Sa'īd *rahimahullāh*: *"This is the statement of the leaders which have been taken regarding Islām and Sunnah."*

- And the statement of the *Imām* Al-Bukhārī *rahimahullāh: "I met more than thousand men from the people of knowledge, (from) the people of Hijāz, Makkah, Al-Madīnah, Al-Kūfah, Al-Basrah, Wāsit, Baghdād, Ash-Shām and Misr…"* Then he mentioned their names and said: *"And I did not see anyone from them disagree in these things."*

- The statement of the *Imām* Al-Muzanī *rahimahullāh*: *"These statements and deeds were agreed upon by the first from the leaders of guidance who went forth. And by the success of Allāh the Tābi'ūn held on to it by following their example and while being pleased (with it). And they kept away from burdening (or indulging) themselves with what they had been sufficed in. So by the help of Allāh they were made firm and given success."*

- And the statement of the *Imām* Abū Hātim and the *Imām* Abū Zur'ah *rahimahumallāh*: *"We met the scholars from all of the countries; Hijāz, 'Iraq, Misr, Shām and Yaman, and it was from their madhhab…"*

- And the statement of the *Imām* Harb Al-Karmānī *rahimahullāh*: *"This is the madhhab (path, way, belief) of the leaders of knowledge, the people of athar (narration), and the people of Sunnah – those who are known for it (i.e. the Sunnah) and who are followed in it. From the companions of the Prophet (sallAllāhu 'alayhi wa sallam) until this day of ours."*

- And the statement of the *Imām* Ibn Battah *rahimahullāh*: *"And we will now mention the explanation of the Sunnah, its description and what it in itself is. And that which if the slave adheres to it and worships Allāh by it, then he is named after it and he deserves to be entered (or considered) among its people. And that which if he opposes it, or some of it, then he*

enters in the gathering of what we have criticized, mentioned and warned against, from the people of bida' and deviation. (All this) is from that where the people of Islām has agreed upon the way we have explained it, and all of the Ummah has gone forth (upon this) since Allāh sent our Prophet Muhammad (sallAllāhu 'alayhi wa sallam) and until this day of ours."

So these are *ijmā'āt* (consensuses) which these leaders convey in their short *'aqāid*.

And I verily added some short and easy comments to some of its expressions, and I strived with my effort not to prolong (these comments) so the footnotes would not be long. And thus I avoided mentioning many of the differences between the original copies while being content with what I mentioned in "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar".

And know, that these short *'aqāid* explains one another. So whatever has been summarized in one *'aqīdah*, you will find to be explained and clarified in details in another *'aqīdah*. And whatever has not been mentioned in one *'aqidah* will be mentioned in another *'aqīdah*. So they are *'aqāid* that complete one another, and one of them cannot suffice from another.

This book was concluded by the *'aqīdah* of the *Imām* Ibn Battah Al-'Ukbarī – *rahimahullāh* – and ending with it was good due to what it includes of mentioning the evidences from the Book, the *Sunnah* and the *āthār* of the *Salaf* of the *Ummah* in every *masalah* (issue) from the *masāil* (issues) of *i'tiqād* (belief) which were mentioned summarized (or in short) in these short *'aqāid*.

So all praise is due to Allāh, due to His granting of success. And I ask Allāh to make our deeds sincere for His Face, while we follow the *Sunnah* of His Messenger (*sallAllāhu 'alayhi wa sallam*) in them, and we follow the example what the *Salaf* of the *Ummah* were upon in them. And I ask Him to make us firm upon this until we meet Him without having changed and while we have not been afflicted.

Written by:

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1

The *risālah* of *Amīr Al-Muminīn* ‘Umar ibn ‘Abdil-‘Azīz

(61-101h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *risālah* and its sources

His name: 'Umar ibn 'Abdil-'Azīz ibn Marwan ibn Abī Al-'As ibn Umayyah Al-Qurashi.

His *kunyah*: Abū Hafs. **His *shuhrah*:** *Amīr Al-Muminīn*.

His birth: Year 61h. **His death:** Year 101h. *Rahimahullāh*.

The praise of the scholars upon him:

- Mujāhid said: *"We came to him to teach him, and we did not leave before we had learned from him."*

- And Maymūn ibn Mihrān said: *"In front of 'Umar the scholars were nothing but students."*

- And 'Alī ibn Al-Madīnī said: *"If you see a man who loves 'Umar ibn 'Abdil-'Azīz and he mentions his good traits and spreads these, then know that behind this there is good, in shā Allāh."*

- And Ahmad ibn Hanbal said: *"'Umar ibn 'Abdil-'Azīz came to a dark situation and he enlightened it, and to some Sunan that had been removed and he revived them. For the sake of Allāh he did not fear the blame of the blamer, and for the sake of Allāh he did not fear anyone. So he revived some Sunan that had been removed, and he enjoined some laws that had disappeared, rahimahullāh."*

And Mālik ibn Anas and Sufyān ibn 'Uyaynah – *rahimahumallāh* – said about him that he is an *Imām*.

The sources of the *'aqīdah*:

I extracted this *risālah* from the "Sunan" (4612) of Abū Dāwūd *rahimahullāh*, and I made it to be the foundation. And (from) "Ash-Sharī'ah" (613) by Al-Ājurrī, and whatever is between **[ ]** is from it. And (from) "Al-Ibānah Al-Kubrā" (164) by Ibn Battah.

*** Abū Dāwūd – *rahimahullāh* – narrated in his book "As-Sunan" (4612)[3]:**

From Abū Raja, from Abū As-Salt who said:

1. A man wrote to 'Umar ibn 'Abdil-'Azīz asking him about the *Qadar* (divine decree or predetermination).

So he wrote [to him:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

From the slave of Allāh, *Amīr Al-Muminīn*, to 'Adī ibn Artaah.]

Thereafter:

2. [I verily praise Allāh to you, besides Whom there is no-one worthy of worship.]

And I advise you to fear Allāh, and to be moderate in His command[4]. And to follow the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and to leave what the innovators have innovated after what has been brought by the *Sunnah* and (after) they have been relieved of the burden of it.[5]

So it is upon you to adhere to the *Sunnah*. For it is verily – by the permission of Allāh – a salvation for you.

---

[3] The reason for me bringing this *risālah* – despite of it being regarding the issue of the *Qadar* – is what it contains of clarification of the status of the *Salaf As-Sālih*, the encouragement of following them, imitating them and submitting to them.

[4] Ibn Rajab said: *"He (sallAllāhu 'alayhi wa sallam) said:* ***'Moderation, moderation, and then you will reach (your goal).'*** *He encouraged to be moderate in worship, and to be in state between being extreme and being neglectful. And due to this he repeated it time after time… Abū 'Ubayd said: 'This means that being extreme in worship is bad, and being neglectful is (also) bad, and being moderate between these two is good.'"* [Majmū' Ar-Rāsail Ibn Rajab (4/422)].

[5] **Translator:** This means that the innovations they utter regarding the *Qadar* is something they had not been burdened with saying or believing in.

3. Then know, that the people did not innovate any *bid'ah*, except that the evidence against it already has gone forth before it, or an example (or lesson) regarding it.

For verily, the *Sunnah* was legislated by someone who already knew what lies of mistake, fault, stupidity and (unnecessary and prohibited) deepening (i.e. delving into) in the opposite of it.

So be pleased with for yourself with what the people (i.e. the *Salaf*) were pleased with for themselves.

They verily stopped (delving into religious matters) based upon knowledge, and they refrained based upon a strong insight. And they are stronger in exploring the issues, and more deserving (of doing so) due to a precedence they had.

So if the guidance lies in what you are upon, then you have verily preceded them to it.

And if you said: *"It is an issue that was innovated after them."*

Then no-one innovates something after them, except someone who follows other than their path, and who turns himself away from them. For they are verily the frontrunners.

They spoke about it with what is sufficient, and they described it with what cures.

So what is besides them is negligence, and what is above them is a cause for regret.[6]

And verily, some people besides them were negligent so they deviated (or became far away).

---

[6] He – *rahimahullāh* – means that exceeding and neglecting that which the *Sahābah* and the *Tābi'ūn* were upon is misguidance. So neglecting what they have established is shortcoming, and exceeding it (or adding something to it) is extremism. So they are the scale upon which a person – who wants salvation for himself from the ways of destruction – weighs himself, in order for him to know the proportion of his own following and opposition (to what they were upon).

And other people considered themselves to be above them (in rank, degree, knowledge and understanding) so they became extreme.

And they are verily between this (i.e. between neglectfulness and extremism) upon a straight path.[7]

4. You wrote (to me) asking about the acknowledgement of the *Qadar*.[8]

And you came upon – by the permission of Allāh – someone who is knowledgable (about this).

---

[7] So being upright cannot be by anything other than the Book of Allāh – the Exalted – the *Sunnah* of His Prophet (*sallAllāhu 'alayhi wa sallam*), and following the *Salaf* of the *Ummah* from the people of the three generations whom the Prophet (*sallAllāhu 'alayhi wa sallam*) praised with his words: ***"The best from my Ummah is the generation that comes after them, then the generation that comes after them, and then the generation that comes after them…"*** And the *hadīth* is *muttafaqun 'alayhi*.
And these are the people whom Allāh – *'azza wa jalla* – praised for following them in goodness in His Words: **"And the first forerunners** (in *īmān*) **among the *Muhājirīn* and the *Ansār* and those who followed them in goodness. Allāh is pleased with them and they are pleased with Him."** (At-Tawbah 9:100)
- And the *Imām* Al-Awzā'ī – *rahimahullāh* – said: *"The opinion of a person in an issue that has reached him from the Messenger of Allāh* (*sallAllāhu 'alayhi wa sallam*) *is nothing but following him. And if there is nothing about it (i.e. the issue) from the Messenger of Allāh* (*sallAllāhu 'alayhi wa sallam*) *and his companions said something about it after him, then they are more entitled to be correct in it than us. Because Allāh – the Exalted – praised those who came after them for following them when He said:* **"And those who followed them in goodness."** (At-Tawbah 9:100) *While you said: 'Rather, we present it to our opinions regarding the Book. Then whatever of it agrees with it we believe in, and whatever disagrees with it we leave.' And this is the goal of everything innovated in Islām; to reject everything from the Sunnah that contradicts his opinion."*

[8] Acknowledging the *Qadar* cannot be (correct), except by establishing (and believing it) four stages: The knowledge, the writing, the creation and the will. In the later times of the *Sahābah* (*radiAllāhu 'anhum*) a people emerged who rejected the *Qadar*, and they claimed that Allah does not know what will occur, and that He did not predetermine the good and evil, and that the affair is up to them, (so) whoever wants to he guides himself and whoever wants to he misguides himself. And the *Sahābah* (*radiAllāhu 'anhum*) rejected this from them, they disassociated themselves from them, and they warned against following their way.

I do not know what the people have introduced of a newly invented matter nor what they have innovated of *bid'ah* which is more clear in its impact, nor (do I know of) an issue that is more established that the acknowledgment of the *Qadar*.

And the mention of it (i.e. the Qadar) even occured in the (time of) utmost *jāhiliyyah*. They were mentioning it in their words and in their poetry. They would consolidate themselves by it in what had gone them by [(and) in their catastrophes].[9]

The Islām came, and Islām only increased this in strength and power.

The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) verily mentioned it in more than one *hadīth*, and two *hadīth*, [and three *hadīth*].

And the Muslims verily heard this from him, so they spoke about it during his lifetime and after his death. (They did this with) *yaqīn* (certainty) and *tasdīq* (belief) in – and while submitting to their Lord and ascribing weakness to themselves – that there should exist a thing among all things which is not included in His Knowledge, His Book has not accounted for it and which has not gone forth in His *Qadar*. And He verily illuminated this in His Book; from it they took it and from it they learned it.

5. And if you said: *"Why did Allāh reveal this and this āyah (verse)?*

And why did He say this and that?"

---

[9] Ahmad ibn Yahyā Tha'lab – *rahimahullāh* – said: *"I do not know of an Arabic man who is a qadarī."*
It was said to him: *"Does the (affliction in) Qadar befall the hearts of the Arabs?"*
He said: *"Refuge with Allāh is sought. Among the Arabs there are only those who affirm the Qadar; the good of it and the bad of it. (This applies to both) the people of jāhiliyyah and Islām. This is plenty and clear in their poetry and their speech."*
This was narrated by Al-Lālakāī (1211) and he mentioned some of the poetry from *jāhiliyyah* which contains the acknowledgement of the *Qadar*.

Then they (i.e. the *Sahābah*) verily (also) read from it what you have read, and they know from its interpretation what you are ignorant of.

And they said after this: Everything is (written) in a book and with *Qadar*, and the wretchedness has already been written down, and whatever has been decided in the *Qadar* will occur (or happen). And whatever Allāh wants will be, and whatever He does not want will never occur. And we do not own any harm or benefit for ourselves. And then after this they hoped and feared.[10]

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[10] So their *īmān* in that Allāh – *'azza wa jalla* – decreed for them to be obedient and wrote this down regarding them, and that He decreed for them to be disobedient and wrote this down regarding them, did not prevent them from striving in obedience and staying away from disobedience, and hoping for what is with Allāh (of reward) and fearing His punishment. So their *īmān* in *Qadar* was not an argument for them for leaving acts of obedience and taking these lightly, nor for performing acts of disobedience and being bold in this.
And it was verily narrated from *Amīr Al-Muminīn* Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) that he asked the Prophet (sallAllāhu 'alayhi wa sallam): *"O Messenger of Allāh, are we acting according something which we initiate ourselves, or something that has been finished (i.e. already decreed)?"*
He said: ***"Rather, according to something that has already been finished."***
He said: *"Then why are we performing deeds?"*
He said: ***"O Umar, it cannot be achieved, except by deeds."***
He said: *"Then we will strive, O Messenger of Allāh."*
[Narrated by Al-Ājurrī in "As-Sharī'ah" (407)]
So the *Qadar* did not prevent them from performing deeds and striving in obedience.

[You wrote to me asking me about the *hukm* (judgment) regarding them.

So whoever among them you come to, then harm him with strikes, and put him in jail. Then either he repents from his evil opinion, or else then behead him.][11]

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[11] This *hukm* of his is regarding the first *Qadariyyah*, and they are the negators of the (pre-existing) Knowledge of Allāh the Exalted. And they are the extreme of the *Qadariyyah* regarding whom the leaders of the *Sunnah* agreed upon their *kufr*. And as for his – *rahimahullāh* – command of establishing the punishment upon them and disciplining (or punishing) them, then it is because he was the *Khalīfah* of the Muslims in his time. And this is for no-one but the one in authority (to do this), or whoever is in his place, just as the conveyance of the *ijmā'* in this from the leaders of the *Sunnah* will come in their *'aqāid*.
And *Amīr Al-Muminīn* 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – has plenty of good words regarding the affirmation of the *Qadar* and the refutation of the *Qadariyyah* and debating them, and establishing the *hujjah* (argument) upon them. And due to this several of those who wrote books about *i'tiqād* singled out individual chapters for him regarding his affirmation of the *Qadar*, and his history with the *Qadariyyah*.
And among this is what is in "Ash-Sharī'ah" by Al-Ājurrī (45/Chapter: The history of 'Umar ibn 'Abdil-Azīz – *rahimahullāh* – with the people of *Qadar*).
And "Al-Ibānah Al-Kubrā" by Ibn Battah (54/Chapter: The *madhhab* of 'Umar ibn 'Abdil-'Azīz regarding the *Qadar* and his history with the Qadariyyah).

2

The *i'tiqād* of Sufyān ibn Sa'īd Ath-Thawrī

(97-161h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Sufyān ibn Sa'īd ibn Masrūq Ath-Thawrī.

His *kunyah*: Abū 'Abdillāh.

His birth: Year 97h.

His death: Year 161h. *Rahimahullāh*.

The praise of the scholars upon him:

- Shu'bah, Ibn 'Uyaynah, Abū 'Āsim, Yahyā ibn Ma'īn and others than them said: *"Sufyān Ath-Thawrī is the Amīr Al-Muminīn in the hadīth."*

- And Bishr Al-Hāfī said: *"Ath-Thawrī for us was the imām (leader) of the people."*

- And Al-Awzā'ī said: *"There does not remain anyone around whom the ordinary people will unite while being pleased and correct, except for one man in Kūfah."* Meaning: Sufyān.

- And Al-Marrūdhī narrated from Ahmad ibn Hanbal who said: *"Do you know who the imām is? The imām is Sufyān Ath-Thawrī. No-one comes before him in my heart."*

The sources of the *'aqīdah*:

I extracted this *'aqīdah* from a handwritten copy from the writings of Al-Maktabah Adh-Dhāhiriyyah (3874) which was (written) on two pieces of paper. It was written with an eastern style writing which could easily be read. And from "I'tiqād Ahlis-Sunnah" by Al-Lālakāī *rahimahullāh*.

The *i'tiqād* of Abū 'Abdillāh Sufyān ibn Sa'īd Ath-Thawrī *rahimahullāh*.

Muhammad ibn 'Abdir-Rahmān ibn Al-'Abbās informed us and said: Abū Al-Fadl Shu'ayb ibn Muhammad ibn Ar-Rājiyān narrated to us and said: 'Alī ibn Harb Al-Mūsilī narrated to us, in the year two-hundred and fifty-seven, and said: I heard Shu'ayb ibn Harb say:

I said to Abū 'Abdillāh Sufyān ibn Sa'īd Ath-Thawrī: *"Narrate a hadīth*[12] *to me from the Sunnah by which Allāh – 'azza wa jalla – will benefit me. And when I stand in front of Allāh – the Exalted – and He asks me about it, and He says to me:* [*'From where did you take this?'*

Then I will say: 'O Lord, Sufyān Ath-Thawrī narrated this hadīth to me, and I took it from him.' And so I will be saved and you will benefit."

So he said:] *"O Shu'ayb, this is assertion (or emphasis), and which assertion!*

Write:

[12] **Translator:** *Hadīth* in this context refers to a speech or a narrative. So he is saying: *"Tell me something by which Allāh – 'azza wa jalla – will benefit me."*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. *The Qurān is the Kalām (Speech or Word) of Allāh and not created. And it began from Him and to Him it will return. And whoever says something other than this he is a kāfir.*[13]

2. *And īmān is in speech, deeds and intention.*

3. *It increases and decreases. It increases by obedience, and it decreases by disobedience.*

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[13] The leaders would – to begin with – restrict themselves to saying about the Qurān that is "The Word of Allāh", until the *Jahmiyyah* emerged and claimed that it is created. Then it was not allowed for the leaders of the *Sunnah* to remain silent from this clear *kufr*, so they clearly stated from the aspect of clarifying the truth and refuting the *bātil* that it is "not created". Just as Ibrāhīm ibn Shaklah said to Abū An-Nadr when he heard him saying: *"The Qurān is the Word of Allāh and not created."* So he said: *"Why do you not say: The Word of Allāh, and then remain silent?!"*
So he said: *"Because this guy* [*and he pointed toward Al-Marīsī*] *the enemy of Allāh says: created. So we found no escape from saying: not created."* [As-Sunnah by Al-Khallāl (1787)]
- And just as *Imām* Ahmad – *rahimahullāh* – said: *"We used to command to remain silent and leave indulging in idle talk regarding kalām and regarding the Qurān. But when we were invited to a matter, there was no escape from us repelling that. And we clarify from its issue what is necessary."*
And in "*I'tiqād Al-Imām* Ahmad" (11) his prohibition of being too weak to clearly state that the Qurān is not created will come.
- And his words: "*From Him it began",* means: That He is the One saying it in reality, opposite of what the *Mu'attilah* (believe), those who say: It began from someone other than Him.
And his words: *"And to him it will return"*, means: His Knowledge. So in the *masāhif* there will not remain any letter from it, nor any *āyah* in the hearts (of men). And it was also explained as: To Him His judgement will return.

4. *And speech is not accepted, except along with deeds. And speech and deeds are not accepted, except with the (correct) intention. And speech, deeds and intention are not accepted, except along with being in accordance with the Sunnah."*[14]

5. Shu'ayb said: So I said to him: *"O Abū 'Abdillāh, and what is being in accordance with the Sunnah?"*

He said: *"You prefer the two shaykh: Abū Bakr and 'Umar (radiAllāhu 'anhumā).*

6. *O Shu'ayb that which you have written will not benefit you before you prefer 'Uthmān and 'Alī (radiAllāhu 'anhumā) over those besides them.*[15]

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[14] The *Imām* Sufyān – *rahimahullāh* – conveyed the *ijmā'* of all of the scholars of *Ahlus-Sunnah* whom he met, regarding that *īmān* has three pillars. None of them will be correct, except along with the others. So he said: *"The scholars used to say: Speech cannot be correct, except with deeds. And speech and deeds cannot be correct, except with intention. And speech, deeds and intention will not be correct, except with being in accordance with the Sunnah."* [Al-Ibānah Al-Kubrā (202)]
- And *Imām* Ash-Shāfi'ī – *rahimahullāh* – said in the book "Al-Umm" in (Chapter: The intention in the *salāh*): *"And the ijmā' form the Sahābah and the Tābi'ūn after them among those whom we met was, that īmān is speech, deeds and intention. One of the three is not sufficient (and will not benefit) except along with the others."* [Al-Lālakāī (1448)].

[15] In "Mu'jam Ibn Al-A'rābī" (925) from Yahyā ibn Sa'īd who said: I heard Sufyān Ath-Thawrī say: *"I entered Al-Basrah and I saw four aimmah (pl. imām): Sulaymān At-Taymī, Ayyūb As-Sikhtiyānī, Ibn 'Awn and Yūnus. All of them said: Abū Bakr, 'Umar, 'Uthmān and 'Alī. So I retracted my statement, and I started saying as they said: Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum)."*
The *Shaykh* (i.e. Ibn Al-A'rābī) said: *"And his opinion (i.e. the old one) was: Abū Bakr, 'Umar, 'Alī and 'Uthmān (radiAllāhu 'anhum)."*
I said: And as for preferring 'Alī (*radiAllāhu 'anhu*) over Abū Bakr and 'Umar (*radiAllāhu 'anhumā*) then this is a dirty *madhhab* which the *Imām* Sufyān Ath-Thawrī is innocent of ever having said. He verily said that whoever preferred 'Alī over Abū Bakr and 'Umar (*radiAllāhu 'anhumā*) he has verily belittled the *Muhājirūn* and the *Ansār*, and he feared that no deeds would benefit him along with this (opinion). ["As-Sunnah" by Al-Khallāl (501)].
And the disagreement which occurred was verily only regarding the *tafdīl* (precedence). As for the *Khilāfah*, then there is no disagreement between the *Salaf* regarding the precedence of 'Uthmān over 'Alī (*radiAllāhu 'anhumā*), just as the information about this will come.

7. *O Shu'ayb ibn Harb, that which you have written will not benefit you until you do not testify for anyone with (being in) Paradise or Hellfire, except the ten for whom the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) testified. And all of them are from Quraysh.*[16]

8. *O Shu'ayb ibn Harb, that which you have written will not benefit you until you consider wiping over the two khuff (thin leather socks) without taking them off to be more just for you than washing your two feet.*[17]

9. *O Shu'ayb ibn Harb, that which you have written will not benefit you until the concealing (i.e. saying with a low voice) of 'Bismillāh Ar-Rahmān Ar-Rahīm' in the salāh is better for you than saying it out loud.*[18]

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[16] The *Imām* Sufyān – *rahimahullāh* – specified these ten in his mention due to their famousness, and the famousness of the *ahādīth* that were narrated regarding them. And it is well-known that the Prophet (*sallAllāhu 'alayhi wa sallam*) testified for others than them, just as this was narrated in the *ahādīth*.

[17] More than one from the leaders of the *Sunnah* mentioned the issue of wiping over the two *khuff* in the chapters of *i'tiqād* as an opposition to the *Khawārij* and the *Rāfidah* who rejected this, and this became as sign for them and they were distinguished by it.

- Al-Marrūdhī – *rahimahullāh* – said in "As-Sunnah" (p. 649): *"And verily did some groups from the people of desires and bida', from the Khawārij and the Rāfidah, reject wiping over the socks. And they claimed that this is in opposition with the Book of Allāh. And whoever rejects this, then it is a necessity for them to reject everything which we have mentioned from the Sunan, and other than this which we have not mentioned. And this is exiting from the Jamā'ah of the people of Islām."*

And it will come in "*I'tiqād* of Harb" (106) that the *Khawārij* reject the wiping (over the two *khuff*) and the *salāh* while wearing them.

[18] It is established with Muslim (890) from Anas (*radiAllāhu 'anhu*) who said: I prayed behind the Prophet (*sallAllāhu 'alayhi wa sallam*), Abū Bakr, 'Umar and 'Uthmān. And they would begin with ***"Alhamdulillāhi Rabbil-'Ālamīn"***. They did not mention ***"Bismillāh Ar-Rahmān Ar-Rahīm"*** in the beginning of the recitation, nor at the end of it.

And the reason for the leaders of the *Sunnah* mentioning this issue in the chapters of *i'tiqād* is as Ibn Taymiyyah mentioned in "Minhāj As-Sunnah" (4/150); that it was well-known in *'Irāq* that saying it out loud was from the signs of the *Rāfidah*.

And due to this when *Imām* Ahmad – *rahimahullāh* – was asked about the *salāh* behind the one who says the *'Bismillāh'* out loud, he said: *"There is no harm (in that), if he is not an innovator."* ["Masāil Harb Al-Karmānī" (p.169)]

10. *O Shu'ayb ibn Harb, that which you have written will not benefit you until you believe in the Qadar; the good of it and the bad of it, the sweet of it and the bitter of it. All of it is from Allāh 'azza wa jalla.*

11. *O Shu'ayb ibn Harb. By Allāh, the Qadariyyah does not say the same as what Allāh said, nor what the angels said, nor what the prophets said, nor what the people of Paradise said, nor what the people of Hellfire said, nor what their brother Iblīs – may Allāh curse him – said.*[19]

Allāh – 'azza wa jalla – said:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴾

"Have you seen the one who takes his desires as his *ilāh* (i.e. deity or object of worship)**, and Allāh misguided based upon** (pre-existing) **knowledge. And He sealed his hearing and his heart. And He placed a covering over his sight. So who can guide him after Allāh? Will you not remember?"** (Al-Jāthiyah 45:23)

And Allāh – the Exalted – said:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

"And you do not want (anything)**, except if Allāh wants it."** (Al-Insān 76:30)

[19] All of these (who were mentioned) affirmed that Allāh – the Exalted – wrote down the *maqādīr* (pl. *qadar*) of the slaves before He created them. And (they affirmed) that Allāh – *subhānahu* – guides whomever He wills and misguides whomever He wills. And that the slaves does not want (anything), except after the *Mashīah* (Will) of Allāh the Exalted. He is not asked about what He does while they will be asked. And the sect of *Qadariyyah* does not believe in all of this.

And the angels said:

﴿ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴾

"They said: 'Glorified are You. We have no knowledge, except what You have taught us. Verily, You are Knowledgeable and Wise.'" (Al-Baqarah 2:32)

And Mūsā ('alayhis-salām) said:

﴿ إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ﴾

"It is only Your *fitnah* (affliction, test, trial) **by which You lead astray whom You will, and You guide whomever You will."** (Al-A'rāf 7:155)

And Nūh ('alayhis-salām) said:

﴿ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴾

"And my advice will not benefit you – if I wanted to advise you – if Allāh wanted to misguide you. And He is your Lord and to Him you will return." (Hūd 11:34)

And Shu'ayb ('alayhis-salām) said:

﴿ قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ﴾

"We would verily have invented a lie against Allāh if we returned to you *millah* after Allāh saved us from it. And it is not for us to return to it, except if Allāh our Lord wanted it. Our Lord encompasses everything in knowledge." (Al-A'rāf 7:89)

And the people of Paradise said:

﴿ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾

"All praise is due to Allāh who guided us to this. And we would not have been guided if Allāh has not guided us." (Al-A'rāf 7:43)

And the people of Hellfire said:

﴿ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴾

"Our wretchedness overpowered us and we were a misguided people." (Al-Muminūn 23:106)

And their brother Iblīs, may Allāh curse him, said:

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي ﴾

"He said: 'My Lord, because You have misled me.'" (Al-Hijr 15:39)

12. *O Shu'ayb, that which you have written will not benefit you until you consider the salāh (permissible) behind everyone righteous and wicked.*

13. *And the jihād is continuous until the Day of Resurrection.*

14. *And the patience under the banner of the ruler, no matter if he oppresses or he is just."*

15. Shu'ayb said: I said to Sufyān: *"O Abū 'Abdillāh, all of the (different types of) salāh?"*

He said: *"No. Rather, the salāh of Jumu'ah and the two 'Īd. Pray behind everyone whom you reach (or find).*

And as for the rest of that, then you have a choice not to pray behind anyone, except for the one whom you trust and you know that he is from Ahlus-Sunnah wal-Jamā'ah.[20]

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[20] The *Imām* Sufyān – *rahimahullāh* – mentioned two issues here regarding the *salāh* behind the people of *bida'* (innovation):
*** The first issue:** The *salāh* of *Jumu'ah* and the two *'Īd*. These prayers are prayed behind the *aimmah* (i.e. those who lead the prayer) whether they are *mubtadi'ah* (guilty of a) *bid'ah mufassiqah* or *mukaffirah*. But whoever prays behind someone whose *bid'ah* is *mukaffirah*, such as the *Jahmiyyah*, then he prays and then repeats the prayer. This is what the leaders of the *Sunnah* have said.
Imām Ahmad – *rahimahullāh* – said: *"Whoever says that the Qurān is created, then the Jumu'ah and other than it is not prayed behind him. Except that we do not leave coming to it (i.e. the salāh). So if a man prays the Jumu'ah behind him, then he repeats the prayer."* [As-Sunnah" by 'Abdullāh ibn Ahmad (4)]. =

- And Ibn Waddāh asked Al-Hārith ibn Miskīn: *"Should we leave the salāh behind the people of bida'?"* So he said*: "As for the Jumu'ah specifically, then no. But as for other than it of salāh, then yes."*
Ibn Waddāh said: And I asked Yūsuf ibn 'Adī about the explanation of the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Behind every righteous and wicked."***
He said: *"(This is regarding) the Jumu'ah specifically."*
I said: *"Even if the imām is an innovator?"*
He said: *"Yes, even if he is an innovator. Because the Jumu'ah is in one place and it is not in other places."* ["As-Sunnah" by Ibn Abī Az-Zamanīn (212)].
I said: The leaders of the *Sunnah* would consider the apparent rituals of Islām as something great (and important), such as the *Jumu'ah*, the two *'Īd*, the *hajj* and the *jihād*. And they would advise to (performing) them, they would rebuke those who stayed behind from (performing) them, and they would consider leaving them to be a sign of the people of *bida'*, such as the *Khawārij* and others than them.
*** The second issue:** The *salāh* behind the people of *bida'*, other than the *Jumu'ah* and the two *'Īd*.
If their *bid'ah* is *mukaffirah*, then one should not pray behind them at all.
- 'Abdullāh ibn Ahmad – *rahimahumallāh* – said in "As-Sunnah" (5): I asked my father about the *salāh* behind the people of *bida'*? He said: *"One does not pray behind them; such as the Jahmiyyyah and the Mu'tazilah."*
I said: Because he believed their *bid'ah* to be a *kufr* that exits them from the *millah*.
***** And as for those whose *bid'ah* is not *mukaffirah*, then the *Salaf* would prohibit the *salāh* behind every innovator, and they would forbid it from the aspect of boycotting them and not because it is not valid behind them. And due to this they would not command to repeat the *salāh* behind the *Murjiah*, the *Khawārij* or others than them, among those whose *bid'ah* was not *mukaffirah*. So the prayer behind them is valid, but one should strive in not praying behind someone whom he knows is an innovator, just as the *Imām* Sufyān – *rahimahullāh* – said: *"Only pray behind the one whom you know is from Ahlus-Sunnah."*
And when *Imām* Ahmad – *rahimahullāh* – was asked when the *bida'* and desires were spread in his time about the one who is walking on a road and then hears the *iqāmah*, should he pray behind them?
So he said: *"I used to be lenient in this, but when the bida' becomes many (and spread), then only pray behind the one whom you know."* ["Tabaqāt Al-Hanābilah" (1/143)]
I said: If there is no *imām* available that he knows, then he can pray behind someone *mastūr* (i.e. his *'aqīdah* is unknown or hidden) from the people of Tawhīd from whom no *bid'ah* or *fujūr* (immorality) is known. And Allāh knows best.
And it is upon him not to take performing the obligatory acts of worship along with the *Jamā'ah* of the Muslimsl lightly, merely based upon the slightest of doubts. Because it is not from the signs of *Ahlus-Sunnah wal-Jamā'ah* to leave the obligatory acts of worship behind those who are *mastūr* from the people of =

O Shu'ayb ibn Harb. When you stand in front of Allāh – 'azza wa jalla – and He asks you about this hadīth, then say: '[O Lord,] Sufyān [ibn Sa'īd] Ath-Thawrī narrated this hadīth to me. And then do not come between me and my Lord 'azza wa jalla.

And Allāh is sufficient for us and the best Disposer of affairs."

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Tawhīd. And due to this Al-Barbahārī – *rahimahullāh* – said: *"And if you see a man being consistent in (performing) the obligatory acts of worship in the Jamā'ah with the ruler and others than him, then know that he is a follower of the Sunnah, in shā Allāhu ta'ālā. And if you see a man who taking (the performance of) the obligatory acts in the Jamā'ah lighty, even if he is with the ruler, then know that he is a follower of desires."*

3

The *i'tiqād* of Qutaybah ibn Sa'īd

(150-240h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Qutaybah ibn Sa'īd ibn Jamīl ibn Turayf Ath-Thaqafī, their *mawlā*, Al-Balkhī Al-Baghlānī.

Al-Hāfidh Ibn 'Adī said: *"His name is Yahyā ibn Sa'īd, and Qutaybah is a laqab (nickname)."*

And *Al-Hāfidh* Ibn Mandah said: *"His name is 'Alī ibn Sa'īd."*

His *kunyah*: Abū Rajā.

His *laqab*: Qutaybah.

His birth: Year 150h approximately.

His death: Year 240h. *Rahimahullāh*.

The praise upon him:

- Ahmad ibn Sayyār said: *"He was firm (and established) in what he narrated (and) a follower of the Sunnah and Jamā'ah."*

- And Adh-Dhahabī said: *"He is Shaykh Al-Islām, the Muhaddith and trustworthy Imām who travelled widely (in the search of knowledge). The narrator of Islām."*

The sources of the *'aqīdah*:

I extracted this *'aqīdah* from the book "Shi'ār Ashāb Al-Hadīth" by Abū Ahmad Al-Hākim (d. 378h). And I found two handwritten copies of it.

*** Abū Ahmad Al-Hākim (d. 378h) said:**

I heard Muhammad ibn Ishāq Ath-Thaqafī who said: I heard Abū Rajā Qutaybah ibn Sa'īd who said:

This is the statement of the leaders which have been taken regarding Islām and *Sunnah*[21]:

1. Being pleased with the *qadā* (decree, judgment) of Allāh, submitting to His command and having patience in His judgment.

2. And the *īmān* in the *Qadar*; the good of it and the bad of it.

3. And adhering to what Allāh – *'azza wa jalla* – commanded, and prohibiting that which Allāh has prohibited.

4. And sincerely dedicating all deeds to Allāh *'azza wa jalla*.

5. And leaving the discussions, debates and disputes in the *dīn*.

6. And wiping over the two *khuff* (thin leathers socks).[22]

7. And (performing) the *jihād* with every *Khalīfah*; the *jihād* against the *kuffār*. For you is your *jihād*, and for him is his evil.[23]

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[21] The *Imām* (and) the traveler Qutaybah ibn Sa'īd live for ninety years and in this *'aqīdah* he is conveying the *'ijmā* of those whom he met from the leaders of Islām, in the second century, in all of the countries.

[22] The reason for the leaders mentioning this *masalah* in the (issues of) *i'tiqād* has gone forth in number (8) in the "*'I'tiqād* of Sufyān".

[23] This is because the *jihād* is an apparent ritual (or sign) from the rituals (or signs) of Islām, so it is not left and it is not forsaken due to the corruption of the ruler, nor due to his injustice or oppression.
Several groups from the people of *bida'* verily aroused doubt regarding the *jihād* with the rulers, and they wanted to forsake this mighty ritual and to invalidate it under the banner of the ruler. And (instead) they called for it under the banner of *jāhiliyyah*, nationalism (or sectarianism), subversion or *dunyā*. So Ibrāhīm An-Nakha'ī was asked about leaving *jihād* with the unjust rulers, and he said: *"This is nothing but the incitement of the Shaytān to evil with which he holds you back from your jihād."* ["Usūl As-Sunnah" by Ibn Abī Az-Zamanīn" (220)]
- And Hishām ibn 'Urwah was asked about this, so he said: *"Al-Hasan and Ibn Sīrīn both used to say: 'For you is the reward of it, the riches from it, the honor of it and the virtue of it. And their sins are upon them.'* =

8. And the *Jamā'ah* with every righteous and wicked. Meaning: The *Jumu'ah* and the two *'Īd* (prayers).

9. And the *salāh* (i.e. funeral prayer) upon those who die from the people of the *qiblah* is a *Sunnah*.[24]

10. And *īmān* is speech and deeds.

And Al-Hasan used to say: 'Four things from the affairs of Islām are for the ruler: The judgment, the fay (spoils), the jihād and the Jumu'ah.'"
It was said to Hishām: *"Even if they are righteous or wicked?"* He said: *"Even if they are righteous or wicked."*
See: "As-Sunnah" by Harb Al-Karmānī (266).

[24] When the leaders of the *Sunnah* and the people of importance who are followed left the *salāh* upon the *mubtadi'ah* and the people of *kabāir* (major sins) from the people of the *qiblah*, it was not from the aspect of prohibiting the prayer upon them. Rather, from the aspect of rebuking and boycotting them in their life and death, and in order to deter others from following them.
- Muhammad ibn Nasr Al-Marwazī – *rahimahullāh* – said in "Ta'dhīm Qadr As-Salāh" (2/637): *"He (sallAllāhu 'alayhi wa sallam) said about the one who killed himself:* ***'As for me, then I do not pray upon him.'*** *Along with the fact that he did not prohibit the people from the salāh upon him. And he (sallAllāhu 'alayhi wa sallam) said about the one who stole from the war booty:* ***'Pray upon your companion.'*** *And verily did a group of the scholars believe that the one who kills himself and the one who steals (from the war booty), and those who are similar to them (in crime), when he dies and no repentance was apparent from him, then the leader of the Muslims should refrain from praying upon him as a punishment for him and a lesson for others, and the rest of the Muslims should pray upon him… So his command to the salāh upon him is an evidence for that he is not a kāfir, because it is not allowed to command the salāh upon a kāfir."*
- Muammal ibn Ismā'īl said: Verily Sufyān Ath-Thawrī did not pray upon 'Abdul-'Azīz ibn Abī Rawwād (and he was a *murjī*). So he was asked about this, and he said: *"By Allāh, I verily consider the salāh (permissible) upon someone who is worse than him for me, but I wanted to show the people that he died upon bid'ah."* ["Ad-Du'afā" by Al-'Uqaylī (2/492)].

11. And *īmān* differs (from person to person).[25]

12. And the Qurān is the *Kalām* (Word, Speech) of Allāh *'azza wa jalla*.[26]

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[25] Some of *Ahlus-Sunnah* express the increase and decrease in *īmān* with "*tafādul al-īmān* (the difference in *īmān*)". And the reason for this is that the words of 'the increase in *īmān*' came in the texts of the Book and the *Sunnah*, opposite of the word 'decrease'. For them there was no text that conveyed this wording and thus they did not utter it, along with them not rejecting the one who stated that it decreases. Because there is nothing that increases except that it (also) decreases. So some of them said: *"Īmān increases"* and refrained from saying: *"And decreases"*.
And some of them said: *"Īmān differs (from person to person)."* And among those who said this from the leaders are: Ibn Al-Mubārak, An-Nadr ibn Shumayl, and 'Abdur-Rahmān ibn Mahdī, *rahimahumullāh*, and others than them.
And this expression does not oppose that which they agreed upon of the statement of *īmān* increasing and decreasing.
And due to this, when *Imām* Ahmad – *rahimahullāh* – was asked about their statement: *"The īmān differs"*, and them refraining from saying: *"It increases and decreases"* he rejected this, and he said: *"How strange is this!! If he says to you: 'It increases and decreases' then you stone him. And if he says: 'It differs' then you leave him. And is there anything that differs, except that there is increase and decrease in it?"* ["Masāil Ibn Hāni" (1722)].

[26] And he did not say 'Created or not created'. And to begin with it was as such before the *Jahmiyyah* openly stated that the Qurān is created. So when they openly stated this, it was not allowed for *Ahlus-Sunnah* to remain silent from this apparent *kufr*. Just as the *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (215): *"So the people hated to speak about this, because this was not spoken about openly, and they were verily in the right when not speaking about this, when it was not made public. But when they made it public through the authority of the ruler, and they invited the ordinary people to it with the swords and whips, and they claimed that the Speech of Allāh is created, then this was rejected for them by those who passed away of the scholars and those who remained from the people of understanding. They belied them, declared takfir upon them, they warned the people about their affair and they explained what they intended with that (statement). So from the Jahmiyyah this was engaging (in speech) which they were prohibited from, and from our companions it was a rejection of the clear kufr and standing up for Allāh – 'azza wa jalla – in order for Him not to be cursed and His Attributes (not to be) invalidated. And (also) a defense of the weak people in order for them not to go astray due to their (i.e. the Jahmiyyah) affliction, without them knowing the opposite of it from the arguments which refute their claim and invalidate their arguments."*

13. And that we do not place (i.e. believe with certainty about) anyone from the people of the *qiblah* in Paradise or Hellfire.

14. And we do not with certainty testify upon anyone from the people of Tawhīd, even if he performed *kabāir* (major sins).[27]

15. And we do not declare *takfīr* upon anyone due to a sin, except (the sin of) leaving the *salāh*. This is even if he performs the *kabāir*.[28]

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[27] This means: We do not testify for a specific person that he will enter Paradise, even if he performed all of the acts of obedience, nor that he will enter Hellfire, even if he performed all of the *kabāir*, as long as he remains a *muwahhid* (i.e. does not perform major *shirk*) and he prays (the five daily prayers). Except those for whom the Prophet (*sallAllāhu 'alayhi wa sallam*) testified.

[28] The people of *Sunnah* and *athar* (narration) often writes in their *'aqāid* about the *takfīr* upon the one who leaves the *salāh* among all of the deeds of the limbs. And this is because the Prophet (*sallAllāhu 'alayhi wa sallam*) said this. He said: ***"Verily, between a man and shirk and kufr is leaving the prayer."*** Narrated by Muslim (134).

The *ijmā'* of the *Sahābah* (*radiAllāhu 'anhum*) has verily been concluded regarding declaring *takfīr* upon the one who leaves the *salāh*, without differentiating between leaving it due to laziness or due to rejecting it (i.e. its obligation). Just as this correctly have been narrated from *Amīr Al-Muminīn* 'Umar (*radiAllāhu 'anhu*) in his statement: *"The one who leaves the prayer has no share in Islām."* It was narrated by Al-Khallāl (1371) and others than him.

And verily did several people from the people of knowledge convey the *ijmā'* of the *Sahābah* (*radiAllāhu 'anhum*), and from this is:

1. The statement of Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) when he was asked: "*What used to differentiate between kufr and īmān for you (i.e. the Sahābah) in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* So he said: *"The prayer."* And this is a *sahīh athar*. "Ta'dhīm Qadr As-Salāh" (947), Al-Khallāl (1379) and Al-Lālakāī (1527).

2. The statement of the *tābi'ī* 'Abdullāh ibn Shaqīq *rahimahullāh*: *"The companions of the Prophet (sallAllāhu 'alayhi wa sallam) would not consider leaving any of the deeds as kufr, except the salāh."* This was narrated by At-Tirmidhī (2622), and it is an established *sahīh athar*.

3. And the statement of A-Hasan Al-Basrī *rahimahullāh*: *"It has reached me that the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) used to say: Between the slave and between him committing shirk whereby he commits kufr, is that he leaves the prayer without any excuse."*

4. And the statement of Ayyūb As-Sikhtiyānī *rahimahullāh*: *"Leaving the salāh is kufr; there is no disagreement in this."* =

16. And that we do not rebel against the rulers with the sword, even if they wage war.[29]

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5. And the statement of Ishāq ibn Rāhūyah *rahimahullāh*: *"It has verily correctly been narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that the one who leaves the prayer is kāfir. And likewise was the opinion of the people of knowledge from the time of the Prophet (sallAllāhu 'alayhi wa sallam) until this day of ours; that the one who leaves the prayer on purpose without an excuse, until its (prescribed) time ends, he is kāfir."* [See its *takhrīj* in "Al-Madkhal lil-Jāmi' fī Kutub fī Al-Īmān" (1/134)] - Al-Marwazī – *rahimahullāh* – said in "Ta'dhīm Qadr As-Salāh" (2/925): *"…We have mentioned the narrations which were narrated from the Prophet (sallAllāhu 'alayhi wa sallam) regarding declaring takfīr upon the one who leaves it (i.e. the salāh) and exiting him from the millah, and allowing to fight those who refuse to establish (i.e. perform) it. And then there came the same to us from the Sahābah (radiAllāhu 'anhum). And there did not come the opposite of this from a single one of them…"* Etc.

[29] It says like that in the original document. And the well-known is: *"Even if they oppress."*

17. And we disassociate from everyone who considers (raising) the sword (permissible) against the Muslim, no matter who it is.[30]

18. And the best of this *Ummah* after its Prophet is: Abū Bakr, then 'Umar, then 'Uthmān (*radiAllāhu 'anhum*).[31]

19. And refraining from (mentioning) the shortcomings (or faults) of the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*). And we do not mention anyone of them with evil, nor do we insult (or belittle) anyone of them.

20. And the *īmān* in the *ruyah* (i.e. seeing Allāh in *ākhirah*), and the belief in, that the *ahādīth* which were narrated from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) regarding the *ruyah* are true.

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[30] Those who consider the sword (permissible) against the Muslim, they are the *Khawārij* and others than them from the people of *bida'* and desires. For verily, the people of *bida'* generally believe in an *'aqīdah* or they hold an opinion which they invite towards and they fight based upon it those who oppose them. And due to this Ayyūb As-Sikhtiyānī *rahimahullāh* – one of the famous leaders of the *Salaf* – used to call all of the people of *bida' Khawārij*. And he would say: *"Verily, the Khawārij differed in their names, and they agreed upon the sword."* ["Al-Qadr" by Al-Firyābī (375)]

- And Abū Qilābah – *rahimahullāh* – used to say: *"No people innovated a bid'ah, except that they (along with it) allowed the sword."*

And he said: *"Verily, the people of desires are the people of dalālah (misguidance). And I do not see them ending up anywhere else than Hellfire. So try them (and you will see) that none of them ascribe to an opinion or a statement and then end up with something other than the sword."* [Al-Lālakāī (233) and "Al-Ibānah As-Sughrā" (118)]

I said: And it is obligatory to disassociate from the likes of these people, just as Ibn Qutaybah – *rahimahullāh* – said here, and that we are not deceived by their knowledge and their worship, just as *Imām* Al-Ājurrī – *rahimahullāh* – said in "As-Sharī'ah" (58): *"So the one who sees the striving of the khārijī (in worship) who has rebelled against the leader – whether he is a just or oppressive leader – should not go out and gather a group of people and then unsheathe his sword and consider it permissible to fight the Muslims. So he should not be deceived by his recitation of the Qurān, nor by his lengthy standing in the prayer, nor by his continuous fasting, nor by his eloquent speech regarding the knowledge, as long as his madhhab is the madhhab of the Khawārij."*

[31] Some of the leaders of the *Sunnah* chose – regarding the *tafdīl* (precedence) between the *Sahābah* (*radiAllāhu 'anhum*) – to stop at 'Uthmān and leave out mentioning 'Alī (*radiAllāhu 'anhu*) as the fourth. And the reason for this will come in "*I'tiqād* of Ahmad" (26).

21. And following every *athar* (narration) that came from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), except if we know it is *mansūkh* (abrogated), in which case its *nāsikh* (abrogator) is followed.

22. And the punishment in the grave is true.

23. And the *mīzān* (scale) is true.

24. And the *hawd* (basin) is true.

25. And the *shafā'ah* (intercession) is true.

26. And that some people will exit Hellfire is true.

27. And that *Ad-Dajjāl* will emerge is true.

28. And stoning is true.[32]

29. And if you see a man loving Sufyān Ath-Thawrī, Mālik ibn Anas, Ayyūb As-Sikhtiyānī, 'Abdullāh ibn 'Awn, Yūnus ibn 'Ubayd, Sulaymān At-Taymī, Sharīk, Abū Al-Ahwas, Al-Fudayl ibn 'Iyād, Sufyān ibn 'Uyaynah, Al-Layth ibn Sa'd, Ibn Al-Mubārak, Wakī' ibn Al-Jarrah, Yahyā ibn Sa'īd, 'Abdur-Rahmān

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[32] A group from the *Khawārij* and the *Mu'tazilah* rejected the stoning, and this is an affirmation of statement of the inspired *Khalīfah Amīr Al-Muminīn* 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*): *"In this Ummah there will verily be some people who reject the stoning, they reject the Dajjāl, they reject the hawd, they reject the shafā'ah, they reject the punishment in the grave and they reject that some people will exit Hellfire after having burned."* See ["Ash-Shari'ah" (881)]
And the punishment of stoning is *mutawātir* in the *Sunnah* of the Prophet (*sallAllāhu 'alayhi wa sallam*). The people of knowledge did not disagree regarding this, just as *Imām* Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (885): *"As for the stoning, then the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) verily stoned. The people of knowledge did not disagree regarding this; that he stoned Mā'iz ibn Mālik (radiAllāhu 'anhu) when he acknowledge having committed zinā… And Abū Bakr As-Siddīq (radiAllāhu 'anhu) verily stoned. And 'Umar (radiAllāhu 'anhu) verily stoned. And 'Alī (radiAllāhu 'anhu) verily stoned… And as such. And for the scholars of the Muslims, then they do not disagree (regarding) that upon the one who is not a virgin and then commits zinā, and he is witnessed against, is (the punishment of) stoning. No matter if it is a man or a woman. And upon the virgin is (the punishment of) whipping. The scholars do not disagree regarding this, so know this."*

ibn Mahdī, Yahyā ibn Yahyā, Ahmad ibn Hanbal and Ishāq ibn Rāhūyah, then know he is upon the (correct) path.[33]

30. And if you see a man saying: *"These are the shukkāk (doubters)"*, then be aware against him, for he is verily upon something other than the (correct) path.[34]

31. And if he says: *"Mushabbihah"*, then be aware against him, for he is verily a *jahmī*.[35]

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[33] And the sign of truthfulness in the love (for them) is following them, and not opposing them in what they agreed upon, and that one does not exit from their statements in what they disagreed in so that he innovates an opinion that no-one has preceded him in from the leaders of Islām. Just as Al-Ājurrī – *rahimahullāh* – said in "Al-Arba'ūn" (53): *"So the intelligent mumin strives in being from this saved millah by following the Book of Allāh – 'azza wa jalla – and the Sunan of His Messenger (sallAllāhu 'alayhi wa sallam), the Sunan of his companions (rahmatullāhi 'alayhim) and the Sunan of those after them who followed them in goodness, and the statements of the leaders of the Muslims where one does not feel an aversion when mentioning them, such as: Sufyān Ath-Thawrī, Al-Awzā'ī, Mālik ibn Anas, Ash-Shāfi'ī, Ahmad ibn Hanbal, Abū 'Ubayd Al-Qāsim ibn Sallām and whoever was upon their way from the shuyūkh. So whatever they rejected we also reject, and whatever they accepted we also accept and believe in. And we throw away everything besides this."*
- And Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (252): *"So whatever was put in circulation (or spread) by these leaders and their equals with acceptance, then we (also) accept it. And whatever they rejected, then we (also) reject it. And whatever they did not use, then we leave it. Because they were the people of knowledge and understanding of the interpretation of the Qurān and its meanings."*

[34] Those who accuse *Ahlus-Sunnah* of being *shukkāk* (doubters) they are the *Murjiah*. And the reason for this is that the people of *Sunnah* used to make *istithnā* (an exception) in their *īmān*. So when one of them would be asked: *"Are you a believer?"* He would answer: *"I am a believer, in shā Allāh."* Not from the aspect of doubting. Rather, in certainty and without doubt, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said when visiting the graves: ***"And we will, in shā Allāh, follow you."***

[35] Those who accuse *Ahlus-Sunnah* of *tashbīh* and *tajsīm*, they are the *Jahmiyyah* who invalidate the Attributes of the Lord of all the worlds. And the reason for this is, that *Ahlus-Sunnah* affirm the Attributes that have been mentioned in the texts in their reality as it is befitting for Allāh the Exalted, and they do not indulge in the interpretation and distortion of them, and they do not turn them away from their realities into something metaphorical. And see: "*I'tiqād* of Harb Al-Karmānī" (115).

32. And if he says: *"Mujbirah"*, then be aware against him, for he is verily a *qadarī*.[36]

33. And *īmān* differs.

34. And *īmān* is speech, deeds and intention.

35. And the *salāh* is from *īmān*, the *zakāh* is from *īmān*, the *hajj* is from *īmān* and removing the harm from the street is from *īmān*.[37]

36. And we say: The people for us are *muminūn* by the name which Allāh named them with, the acknowledgement, the punishments and the inheritance.[38]

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[36] Those who accuse *Ahlus-Sunnah* of *jabr* they are the *Qadariyyah An-Nufāh* (the negators). And the reason for this is, that *Ahlus-Sunnah* believe that the *Qadar* – the good of it and the bad of it – is from Allāh the Exalted, and that Allāh wrote the *maqādīr* of the slaves before He created them. So the people act in accordance with what has been decreed and written for them. And this *'aqīdah* – for the *Qadariyyah* – necessitates that the person is forced to perform obedience and disobedience without having any choice himself.

[37] Opposite of the (so-called) *Murjiah Al-Fuqahā* who excluded all of the deeds of the limbs from *īmān*, and they said that they are laws which Allāh – the Exalted – has legislated and they are not from *īmān* at all. And the one who leaves them completely is a *mumin* with a complete *īmān*. And see: "*I'tiqād* of Harb Al-Karmānī" (92).

[38] This means: (They are *muminūn*) in the judgments of *dunyā* and not in *ākhirah*, for it is not known what they are upon (in reality), just as the *Imām* Abū 'Ubayd Al-Qāsim ibn Sallām – *rahimahullāh* – said in "Al-Īmān" (49): *"As for the judgments in dunyā, then they are all called people of the millah (and) muminūn, because allying with them, (eating) their slaughter, (accepting) their testimonies, marrying them and all of their sunan is verily based upon īmān."*

- And Sufyān Ath-Thawrī – *rahimahullāh* – said: *"Whoever prays towards this qiblah then for us he is a mumin. And the people for us are muminūn by the acknowledgement (of īmān), the inheritances, the marrying, the punishments, the slaughtering and the rituals. And they have sins and faults. Allāh will hold them to account. If Allāh wants to, He will punish them, and if He wants to He will forgive them. We do not know what they are (i.e. what status they hold) with Allāh 'azza wa jalla."* ["Al-Īmān" by Ahmad (15)].

And we do not say: *"In reality."* And we do not say: *"With (i.e. in the Sight of) Allāh."* And we do not say: *"Like the īmān of Jibrīl and Mīkāīl."* Because their *īmān* is accepted.[39]

37. And one does not pray behind the *qadarī*, the *rāfidī* nor the *jahmī*.[40]

38. And whoever says: *"Verily, this (following) verse is created"*, he has verily committed *kufr*.

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Verily, I am Allāh, there is no-one worthy of worship besides Me, so worship me and establish the *salāh* for My remembrance." (Tā-Hā 20:14)

And Allāh – *'azza wa jalla* – would never command Mūsā (*'alayhis-salām*) to worship something created.[41]

39. And he must know Allāh to be in (i.e. above) the seventh heaven upon His Throne, just as He said:

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[39] This means: I do not say: *"I am a believer in reality."* And I do not say: *"I am a believer with Allah."* And I do not say: *"My īmān is like the īmān of Jibrīl and Mīkāīl."* Because these are the statements of the *Murjiah*.

[40] In "*I'tiqād Al-Imām* Sufyān Ath-Thawrī" (15) the words about this *masalah* (issue) have gone forth.

[41] The *Imām* Muhammad ibn Aslam At-Tūsī said: *"So whoever claims that His Words:* **"O Mūsā. I am verily your Lord"***, is a creation and not His Words, he has verily committed shirk to Allāh. Because he has claimed that something created said to Mūsā:* **"I am verily your Lord"***, and he has made this claimant to be a lord for Mūsā besides Allāh 'azza wa jalla…"* Etc. ["Al-Hilyah" (9/244)]

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۞ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴾

"*Ar-Rahmān istiwā 'alā* (rose above) **the Throne. To Him belongs what is in the heavens, and what is on earth, and what is between them and what is beneath the soil."** (Tā-Hā 20:5-6)[42]

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[42] The *'uluw* (aboveness) of Allāh over His creation has been proven by the Book, the *Sunnah*, the *ijmā'*, the intellect and the *fitrah*. And whoever rejects this has verily exited from the *millah*. Just as *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (53): *"Verily did (both) the word of the Muslims and the disbelievers agree upon that Allāh is in heaven, and they described Him as such, except the misguided Al-Marīsī and his companions. Even the young boys who have not yet reached the age of responsibility verily know Him as such. When something befalls the young boy he raises his hands to his Lord and invokes Him in heaven besides everything else. So everyone knows more about Allāh and His location than the Jahmiyyah."*

- And Sa'īd ibn 'Āmir Ad-Dub'ī – *rahimahullāh* – said: *"The Jahmiyyah are worse in their words than the Jews and the Christians. The Jews, the Christians and the people of (other) religions verily agreed upon that Allāh – tabāraka wa ta'ālā – is upon the Throne. While they said: 'There is nothing upon the Throne.'"* ["Khalq Af'āl Al-'Ibād" (18)].

- Ibn Al-Qayyim said in "As-Sawā'iq Al-Mursalah" (1/368): *"And (regarding) the information that proves the 'uluw of the Lord – the Exalted – over His creation and Him being above and having risen over His Throne, it has verily been said that it is around a thousand (evidences). The messengers verily agreed upon this, from the first of them to the last of them."*

And due to this, the leaders of the *Sunnah* severely rejected the one who rejects the *'uluw* which was proven by the Book, the *Sunnah*, the *fitrah* and the intellect. And they judged upon him with the most strict of judgments, just as *Imām* Ibn Khuzaymah - *rahimahullāh* – said: *"Whoever does not acknowledge (and believe in) that Allāh – 'azza wa jalla – is upon His Throne (and) that He rose above His seven heavens, then he is a kāfir in his Lord. He is asked to repent, and then either he repents or else he is beheaded and thrown in some of the places of garbage in order for the Muslims and the people of treaty not be harmed by the rotten smell of his body. And his wealth is fay, and no-one from the Muslims inherit him, because the Muslim does not inherit the kāfir, just as he (sallAllāhu 'alayhi wa sallam) said."* ["Al-Hujjah" by Ibn Tahir (26)].

40. And Paradise and Hellfire are (already) created, and they do not cease to exist.

41. And the *salāh* is a *farīdah* (obligation) from Allāh (and) compulsory with all of its *rukū'*, *sujūd* and the recitation therein.[43]

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[43] With these words he intends to magnify the importance of the *salāh* along with all of its pillars of *qiyām* (standing), *rukū'* (bowing) and *sujūd* (prostrating). And this is a refutation of some people who say: *"The salāh is obligatory, and I do not say about the rukū' and sujūd that they are obligatory. Rather, they are Sunnah."*
Some of the leaders verily used to reject dividing the *salāh* into *sunan* (pl. *sunnah*), *wājibāt* (obligatory parts) and *arkān* (pillars), and they would consider this to be a belittlement of this mighty ritual. Just as *Imām* Malik – *rahimahullāh* – was asked: *"O Abū 'Abdillāh, what in the salāh is obligatory? And what in it is Sunnah?"* Or he said: *"Voluntary?"*
So Mālik said: *"(These are) the words of the Zanādiqah. Throw him out."*
And the *Imām* Ishāq ibn Rāhūyah – *rahimahullāh* – also rejected dividing the *salāh* into parts of *sunnah* and *wājib*. And he said: *"Everything that is in the salāh is wājib (obligatory)."* And he pointed towards that due to leaving out some parts of it the prayer is repeated, and due to (leaving out) other parts it is not repeated.

4

The *i'tiqād* of Ahmad ibn Muhammad ibn Hanbal

(164-241h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Ahmad ibn Muhammad ibn Hanbal ibn Hilāl ibn Asad Ash-Shaybānī.

His *kunyah*: Abū 'Abdillāh.

His *shuhrah*: The *Imām* of *Ahlus-Sunnah wal-Jamā'ah*.

His birth: Year 164h. **His death:** Year 241h. *Rahimahullāh*.

The praise of the scholars upon him:

- His *Shaykh*, *Imām* Ash-Shāfi'ī, said: *"Ahmad is an Imām in the Sunnah."*

- And 'Alī ibn Al-Madīnī said: *"Allāh aided this religion with two men to whom there is no third; Abū Bakr As-Siddīq (radiAllāhu 'anhu) during the days of the riddah (apostasy), and Ahmad ibn Hanbal during the days of the mihnah (affliction)."*

- And Ishāq ibn Rāhūyah said: *"If it has not been for Ahmad ibn Hanbal and him sacrificing himself when he sacrificed it, then Islām would have disappeared."*

- And 'Abdul-Wahhāb Al-Warrāq said*: "Abū 'Abdillāh Ahmad ibn Hanbal is our Imām, and he is from those who are firmly established in knowledge. When I tomorrow will stand in front of Allāh – the Exalted – and He asks me: 'Who did you follow?' I will say: 'Ahmad.' And what from the affairs of Islām did Abū 'Abdillāh miss out on? He was verily tested (or afflicted) for twenty years for in this affair."*

The sources of the *'aqīdah*:

I compared and took this *'aqīdah* from a handwriting, and from "Tabaqāt Al-Hanābilah" (2/166), "Manāqib Ahmad" (p. 230) and Al-Lālakāī (289).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

Abū ʻAbdillāh Yahyā ibn Abī Al-Hasan ibn Al-Bannā said: My father Abū ʻAlī Al-Hasan ibn Ahmad ibn Al-Bannā informed us and said: Abū Al-Husayn ʻAlī ibn Muhammad ibn ʻAbdillāh ibn Bishrān Al-Mu'addil informed us and said: ʻUthmān ibn Ahmad ibn As-Sammāk informed us and said: Abū Muhammad Al-Hasan ibn ʻAbdil-Wahhāb Abū Al-ʻAnbār narrated to us – while it was read to him from his book, in the month of Rabīʻ Al-Awwal in the year 293 (after *hijrah*) – and said: Abū Ja'far Muhammad ibn Sulaymān Al-Minqarī Al-Basrī Bitinnīs narrated to us and said: ʻAbdūs ibn Mālik Al-ʻAttār narrated to me and said: I heard Abū ʻAbdillāh Ahmad ibn Muhammad ibn Hanbal (*radiAllāhu ʻanhu*) say:

*** The *usūl* (fundamental principles) of the *Sunnah* for us are:**

1. Adhering to that which the companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) were upon.[44]

2. And leaving *bida'* (innovation). And every *bid'ah* is *dalālah* (misguidance).[45]

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[44] The *Imām* Abū Hātim Ar-Rāzī – *rahimahullāh* – said in "Al-Jarh wat-Ta'dīl" (1/7): *"As for the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), then they witnesses the revelation and the sending down (of the Qurān), and they knew the explanation and interpretation. And they are those whom Allāh – 'azza wa jalla – chose to accompany His Prophet (sallAllāhu 'alayhi wa sallam), supporting him, establishing his religion and manifesting his right. So He was pleased with them as Sahābah, and He made them authorities and examples. And they memorized from him (sallAllāhu 'alayhi wa sallam) what he conveyed to them from Allāh 'azza wa jalla, and what he enjoined, legislated, judged, decreed, obligated, commanded, prohibited, warned against and disciplined with. They remembered it and they knew it very well, so they understood the dīn and they knew the command of Allāh, His prohibitions and His intentions by watching the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and due to them witnessing from him the tafsīr (explanation) of the Book and its tawīl (interpretation), and taking it and deriving it from him. So Allāh – 'azza wa jalla – distinguished them by what He bestowed upon them and He honored by it by making them into examples. So He negated doubt, lie, mistake, uncertainty and weakness (for them), and He called them the just people of the Ummah. So He – 'azza dhikruhu – said in the muhkam of His Book:* **"And as such We made you a *wasat Ummah* in order for you to be witnesses over the people."** (Al-Baqarah 2:143) *And the Prophet (sallAllāhu 'alayhi wa sallam) explained from Allāh – 'azza dhikruhu – His Words: 'Wasat'. He said: 'Justice', so they were the just people of the Ummah, the leaders of guidance, the arguments of the dīn and the conveyors of the Book and the Sunnah. And Allāh – 'azza wa jalla – obligated to adhere to their guidance and traversing upon their manāhij (pl. manhaj), walking upon their path and taking them as examples, so He said:* **"And whoever opposes the Messenger after the guidance has become clear for him, and follows other than the way of the believers, then We will leave him with what he has chosen and burn him in Hellfire, and what an evil destination** (that is)**."** (An-Nisā 4:115)*."*

[45] Just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Every bid'ah is dalālah."*** Al-Ājurrī – *rahimahullāh* – said in "Al-Arba'ūn" (38): *"He warned them against the bida' (innovation), and he informed them that it is misguidance. So whoever performs any deed or says some words that are not in accordance with the Book of Allāh – 'azza wa jalla – or the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam) and the Sunnah of the guided Khulafā, and the words of his Sahābah (radiAllāhu 'anhum), then this is a bid'ah and it is misguidance and it is rejected for the one who says or does it."*

3. And leaving [the debating, the discussion and] the disputes [in the *dīn*].

4. [And leaving sitting with the people of desires].

5. And the *Sunnah* for us is the narrations of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).[46]

6. And the *Sunnah* explains the Qurān, and it is the guidelines of the Qurān.[47]

7. And there is no *qiyās* (analogy) in the *Sunnah*, nor are similitudes (or examples) put forth with it. And it is not comprehended through the intellect nor the desires. Rather it is (solely) to be followed and leaving desires (in it).[48]

And from the obligatory *Sunnah*, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people, is:[49]

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[46] *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (272): *"The hadīth (i.e. the ahādīth in general) is the religion of Allāh after the Qurān, and the foundation for every understanding. So whoever discredits it, he is verily discrediting the religion of Allāh the Exalted. Have you not heard the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) when he made the hadīth the foundation of (all correct) understanding. So he said:* ***"Allāh has enlightened and purified the one who hears my statements and then memorized it. Because he perhaps carries the understanding (in religion) to someone who understands it better than him. And perhaps is someone carrying the understanding without understanding it himself."*** *So the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) made the foundation for all understanding – after the Qurān – to be the hadīth."*

[47] Ad-Dārimī – *rahimahullāh* – said: *"The Sunnah explains the Qurān. And the Qurān is clear summarized and fundamental principles which do not explain the Sunnah. And the Sunnah explains it, clarifies its limits, its meanings and how the people should perform it."* ["Al-Hujjah 'alā Tārik Al-Mahajjah" (276)]

[48] With negating the *qiyās* (analogy) here he means in the issues of *i'tiqād* and *Al-Asmā was-Sifāt*. It is not that he negates the *qiyās* generally in the issues of *fiqh* and judgments regarding the deeds.

[49] The *Imām* here clarifies the obligatory *Sunnah* for the slave, where if he opposes its people – even if it is only in one description from its descriptions – then its (i.e. the *Sunnah*) name is removed from him. And (further) clarification of this will come in "*I'tiqād* Harb" (1).

8. The belief in the *Qadar* (divine decree or predestination), the good of it and the bad, and considering the *ahādīth* regarding it to be true and believing in them. One does not say 'why' and 'how'. Verily (one only havs to) consider it to be true and believe in it.

9. And whoever does not know the interpretation of the *hadīth* and his intellect does not make him understand it, then this has been made sufficient for him, and it (i.e. the *hadīth*) has been perfected for him. Then (i.e. in this case) it is (still) obligatory for him to believe in it and submit to it. Such as the *hadīth* of *"As-Sādiq Al-Masdūq"*.[50]

And such as what is similar to it regarding the *Qadar*.

And such as all of the *ahādīth* regarding the *ruyah* (seeing Allāh).

And even if the hearings disagree with it and the one who listens feels an aversion to it, then it is verily upon him to believe in it and not to reject even a letter from it, or from others than these among the *ahādīth* which has been narrated from the trustworthy.[51]

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[50] He is referring to what Al-Bukhārī (3208) and Muslim (2643) narrated from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) narrated to us, and he is *As-Sādiq Al-Masdūq* (the truthful and the believed in), and said: ***"Verily, the creation of one of you is gathered in the stomach of his mother for forty days. Then he becomes a clot of thick blood the same (period of time) as that. Then he becomes a piece of flesh the same (period of time) as that. Then Allāh – 'azza wa jalla – sends an angel to him. Then he is commanded with four words (i.e. commands): So he writes down his deeds, his death, his provision and if he will be unhappy or happy (in the next life). And then the soul is blown into him."***

[51] From the necessary description of the people of *Sunnah*, by which they separate themselves from the people of desires and *bida'* is their tranquility and submission when they heard the texts of the revelation, even if their intellects do not understand it. Just as *Imām* Ahmad – *rahimahullāh* – said: Wakī' narrated a *hadīth* to us: Isrāīl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar (*radiAllāhu 'anhu*) who said: *"When the Lord – 'azza wa jalla – sits upon the Kursī (Footstool)."* Then a man shivered, so Wakī' got angry and said*: "We have met Al-A'mash and Sufyān who narrated these ahādīth, and they did not reject them."* [Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (571)]. =

10. And that he does not dispute with anyone nor debate with him, and that he does not learn the arguing (or discussion). Because verily speaking about the *Qadar*, the *ruyah*, and the Qurān and other than these among the *Sunan* is hated and forbidden. The one who does this, even if he agrees in his words with the *Sunnah*, is not from *Ahlus-Sunnah* until he leaves the arguing and he submits and believes in the narrations.

11. And the Quran is the Word of Allāh, and it is not created.

And he should not be too weak to say: *"It is not created."* Because verily, the Words of Allāh are not separate from Him, and nothing from Him is created.[52]

12. And beware of debating the one who innovates in this issue, and (debating) whoever says *al-lafdh* (i.e. the one who says his pronunciation of the Qurān is created) or someone other than him. And (also) the one who stops regarding it, so he says: *"I don't know whether it is created or not created, but it is verily the Words of Allāh"*, because he is an innovator equal to the one who says: *"It is created."*

And Al-Marrūdhī one day said to him when he was presenting a *hadīth* to him: ***"I saw my Lord 'azza wa jalla."*** He said: *"Due to this people are slandering (or criticizing) us."* So *Imām* Ahmad – *rahimahullāh* – said: *"Did the scholars not receive (or meet) these with accept?!"*

[52] *Imām* Ahmad – *rahimahullāh* – did not allow for the *sunnī* to remain silent from declaring his *'aqīdah* so he forsakes to clearly state that the Qurān is not created, so he said: *"And why should he remain silent?! If it had not been for what the people have fallen in, then it would be allowed for him to remain silent. But when they said what they said, then for what reason do they not speak?!"*

And Al-Ājurrī – *rahimahullāh* – explained the words of *Imām* Ahmad – *rahimahullāh* – and said: *"The people of īmān did not disagree regarding the Qurān being the Word of Allāh the Exalted. So when Jahm ibn Safwan came and introduced kufr with his words: 'The Qurān is created', then the only thing allowed for the scholars was to answer him back (or refuting him) with, that the Qurān is the Word of Allāh and not created without any doubt. And one does not stop regarding it. So whoever does not say: 'not created' he is called wāqifī (and) shākk (doubter) in his religion."*

And in "*I'tiqād* Sufyān" (1) more clarification has gone forth.

And it is verily the Word of Allāh, and not created.[53]

13. And the belief in the *ruyah* (i.e. seeing Allāh) on the Day of Resurrection, just as this has been narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) in the correct *ahādīth*.

14. And that the Prophet (*sallAllāhu 'alayhi wa sallam*) verily saw his Lord. Because verily has this been correctly reported from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). Qatādah narrated it, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*).

And Al-Hakam ibn Abān narrated it from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*).

And 'Alī ibn Zayd narrated it, from Yūsuf ibn Mihrān, from Ibn 'Abbās (*radiAllāhu 'anhu*).

And the *hadīth* for us is in accordance with its apparent meaning, just as it has been narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*). And speaking about that is *bid'ah*. Rather, we believe in it, just as it has been narrated according to its apparent meaning and we do not debate anyone regarding it.

15. And the belief in the *mīzān* (scale) on the Day of Resurrection just as this has been narrated.

a. The slave is weighed on the Day of Resurrection and he will not weigh (even the weight of) the wing of a fly.

b. And the deeds of the slaves are weighed just as it said in the narration.[54]

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[53] *Imām* Ahmad - *rahimahullāh* – clarified that the *Jahmiyyah* split up, regarding the issue of the Qurān, into three groups:
a. A group that said: *"The Qurān is created."*
b. And a group that said: *"The Word of Allāh"*, and then stopped.
c. And a group that said: *"Our lafdh (pronunciation) of the Qurān is created."*
And he said: *"And for me they are all one and the same statement."* [Al-Khallāl in "As-Sunnah" (1767)]

[54] And the scrolls of deeds are also weighed, just as this is proven by the *hadīth* of the *bitāqah* (the card).

And believing in this and confirming it. And turning away from the one who rejects this, and leaving disputing with him.[55]

16. And that Allāh will speak with the slaves on the Day of Resurrection, and there will be no interpreter between them and Him. And the belief in this and considering it to be true.

17. And the belief in the *hawd* (basin), and that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) will have a *hawd* on the Day of Resurrection which his *Ummah* will come to. Its width is like its length; the travel of one month. Its vessels are like the amount of stars in the heaven according to what is correctly narrated in the reports, from several ways.

18. And the belief in the punishment of the grave. And that this *Ummah* will be tested in their graves, and it will be asked about *Al-Īmān* and *Al-Islām*, and who is his Lord? And who is his Prophet? And Munkar and Nakīr will come to him, however Allāh – *jalla jalāluhu* – wants it and how He wishes. And the belief in this and considering it to be true.[56]

19. And the belief in the intercession of the Prophet (*sallAllāhu 'alayhi wa sallam*), and (the belief in) that some people will exit Hellfire after they have burned and become coals. Then it will be

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[55] And it is a scale in reality that has two hands and a tongue, in which the good and bad deeds are placed. And verily did some groups from the people of *bida'* reject the *mīzān* on the Day of Resurrection, such as the *Mu'tazilah* and the *Khawārij*. And they said: *"What is intended with this is merely the establishment of justice and its manifestation between the created beings, not that it has a reality (i.e. not that it is a scale in reality)."*

[56] The *ijmā'* has been concluded regarding the correctness of the name of the two angels Munkar and Nakīr, opposite of those who reject this. The leaders of the *Sunnah* stated the *ijmā'* in this, just as it is stated in these short *'aqāid*.

- Ahmad ibn Al-Qāsim said: I said: *"O Abū 'Abdillāh – Ahmad ibn Hanbal – do you acknowledge Munkar and Nakir, and what is narrated regarding the punishment of the grave?"*

So he said: *"Yes, subhanAllāh. We acknowledge this and we believe in it."*

He said: *"This wording: Munkar and Nakīr, do you say it? Or do you say: two angels?"*

He said: *"We say: Munkar and Nakīr. And they are two angels."*

ordered that they should be brought to a river in front of the door to Paradise, just as it has been narrated in the narration, however Allāh wills and just as He wills. It is verily (upon a person) to consider it to be true and believe in it.

20. And the belief in that *Al-Masīh Ad-Dajjāl* will emerge, and that between his eyes (the word) *kāfir* is written.

And (the belief in) the *ahādīth* which has been narrated regarding him. And the belief that this will happen (in reality).

21. And that ʻĪsā ibn Maryam (*ʻalayhis-salām*) will descend and kill him at *Bāb Ludd*.[57]

22. And that *īmān* is in speech and deeds. It increases and decreases. Just as it has been narrated in the report:

"أَكْمَلُ اَلْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا"

"The muminūn with the most complete īmān, are those who have the best manners."[58]

And:

"مَنْ تَرَكَ اَلصَّلَاةَ فَقَدْ كَفَرَ"

"The one who leaves the prayer he has verily committed kufr."[59]

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[57] A village close to *Bayt Al-Maqdis*, in the suburbs of Palestine. At its doors (or gates) ʻĪsā ibn Maryam (*ʻalayhis-salām*) will meet the *Dajjāl* and kill him. ["Mu'jam Al-Buldān" (5/15)].

[58] It was narrated by Abū Dāwūd (4684) and At-Tirmidhī (1162) who said: *"Hadīth hasan sahīh."*

[59] It was narrated by At-Tabarānī in "Al-Kabīr" (9/8939). And it was narrated by Muslim (159) from the *hadīth* of Jābir (*radiAllāhu ʻanhu*), and its wording is: ***"Verily, between a man and between shirk and kufr is leaving the salāh."***

23. And there is nothing from the deeds where leaving it is *kufr*, except the *salāh* (prayer). Whoever leaves it, then he is *kāfir*, and Allāh has allowed killing him.[60]

24. And the best of this *Ummah* after its Prophet is Abū Bakr As-Siddīq, then 'Umar ibn Al-Khattāb, then 'Uthmān ibn 'Affān (*radiAllāhu 'anhum*).

We give these three precedence, just as the companions of the Messenger of Allāh (*sallAllāhu' alayhi wa sallam*) gave them precedence, and they did not disagree regarding this.

25. Then after these three, the five companions of the *Shūrā* (consultation): 'Alī ibn Abī Tālib, Az-Zubayr, Talhah, 'Abdur-Rahmān ibn 'Awf and Sa'd ibn Abī Waqqās. All of them are suitable for the *Khilāfah*, and all of them are an *Imām*.

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[60] The statement of *Imām* Ahmad – *rahimahullāh* – regarding declaring *takfīr* upon the one who leaves the *salāh* does not *differ*, and that his *kufr* is *kufr akbar* that brings him out of the *millah*.
- Ibn Hani – *rahimahullāh* – said in his "Masail" (1873): I was present with Abū 'Abdillāh when a man was asking him (questions). Then the man started saying: *"O Abū 'Abdillāh… and that we do declare takfīr upon anyone due to a sin?"*
Abū 'Abdillāh said: *"Be quiet. Whoever leaves the salāh has verily committed kufr."*
***** And see: "Al-Jāmi' li-Ahkām Ahl Al-Milal" (2/535/Chapter: Whoever leaves the *salāh* has verily committed *kufr*) and (2/45/Chapter: A man leaves the *salāh* until its time ends).

26. And this is based upon the *hadīth* of Ibn ʻUmar (radiAllāhu ʻanhu) (who said): *"We used to consider (as the best), when the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) was alive and his companions were great in numbers: Abū Bakr, then ʻUmar, then ʻUthmān, and then we would remain silent."*[61]

27. Then after the companions of the *Shūrā*:

The people of *Badr* from the *Muhājirūn*. Then the people of *Badr* from the *Ansār* from the companions of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) according to the *hijrah* and coming first, the earlier the better (i.e. higher status).

28. Then the best people after these, are the companions of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*); the generation

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[61] Narrated by Al-Bukhārī (3655 and 3697).
- And Al-Khallāl (569) narrated from Hanbal who said: I heard Abū ʻAbdillāh when he was asked about the *tafdīl* (precedence). He said: *"Go to the hadīth of Ibn ʻUmar (radiAllāhu ʻanhu). He said: 'In the time of the Prophet (sallAllāhu ʻalayhi wa sallam) we used to give precedence and say: Abū Bakr, ʻUmar and ʻUthmān.'"*
Abū ʻAbdillāh said: *"And we do not exceed the athar and the following. And the following is for the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), and after him for his companions (radiAllāhu ʻanhum). So if his companions were pleased with this, and they would give precedence to some of themselves over others, and they would not criticize each other, then it is upon us to follow that which our Salaf have gone forth upon and take their example."*
So *Imām* Ahmad – *rahimahullāh* – in the issue of *tafdīl* between the *Sahābah* (*radiAllāhu ʻanhum*) would stop at ʻUthmān (*radiAllāhu ʻanhu*) due to the text that was narrated regarding this. But he did not reject for the one who mentioned ʻAlī (*radiAllāhu ʻanhu*) as the fourth in the *tafdīl*. And he used to say: *"Abū Bakr, ʻUmar and ʻUthmān (radiAllāhu ʻanhum). And we do not criticize the one who mentioned ʻAlī as the fourth due to him being a relative and son-in-law (of the Messenger of Allāh), his early Islām and his justice."*
And when he was asked about the one who says: Abū Bakr, ʻUmar, ʻUthmān and ʻAlī (*radiAllāhu ʻanhum*)? He said: *"He is a follower of the Sunnah."* [See: "As-Sunnah" by Al-Khallāl (569 and 519)].
Notice: *Imām* Ahmad – *rahimahullāh* – stopping at ʻUthmān (*radiAllāhu ʻanhu*) is specifically regarding the *tafdīl* between the *Sahābah* (*radiAllāhu ʻanhum*). As for the issue of the order of the rightly guided *Khilāfah*, then his words did not differ regarding making ʻAlī (*radiAllāhu ʻanhu*) the fourth and that he is a rightly guided *Khalīfah*, and rejecting the one who does not make him the fourth.

which he was sent amongst. Everyone who accompanied him for a year, or a month, or a day, or an hour, or he saw him, then he is from his companions. He has the companionship in accordance with how much he accompanied him, and how early he was with him, and how much he heard from him and how much he looked at him.

So those who are lowest (in their level of) companionship are better than the generation who did not see him. And even if they should meet Allāh with all the deeds, then those who accompanied the Prophet (*sallAllāhu 'alayhi wa sallam*) and saw him, and heard from him, [and those who saw him with their own eyes and believed in him even for only an hour] are better due to their companionship than the *Tābi'ūn*, even if they performed all the deeds of goodness.

29. And listening to and obeying the *aimmah* (leaders), and the *Amīr Al-Muminīn* (Leader of the believers); both the righteous and the wicked.

And (listening to and obeying) whoever undertakes the *Khilāfah*, and the people are united behind him and they are pleased with him.

And also (listening to and obeying) the one who overpowers them with the sword until he becomes the *Khalīfah* and he is called *Amīr Al-Muminīn*.

30. And the participating in battles with the leaders is continuous until the Day of Resurrection, whether he is righteous or wicked. It is not forsaken.

31. And dividing the spoils (according to the Qurān and *Sunnah*) and establishing the punishments is continuously for the leaders. It is not allowed for anyone to challenge them or to dispute with them (in this).

32. And paying the *sadaqāt* (i.e. the *zakāh*) to them is valid and applicable. Whoever pays it to them, then it will be valid for him, whether he (i.e. the leader) is righteous or wicked.

33. And the *Jumu'ah salāh* behind him (i.e. the ruler) and behind those whom he has put in authority, is valid and complete; the two *rak'ah*. Whoever repeats them then he is an innovator, he has left the *āthār* (narrations) and he is opposing the *Sunnah*. He will not have any of the benefit of the *Jumu'ah* if he does not consider the *salāh* (valid) behind those who are the leaders; both the righteous of them and the wicked. So the *Sunnah* is that he prays two *rak'ah* with them, and he believes that they are completely valid and there should not be any doubt in his heart regarding this.[62]

34. And whoever rebels against a leader among the leaders of the Muslims, while the people have united behind him and they have acknowledged the *Khilāfah* for him – no matter in what way, either being pleased with him or by force – then this rebel has divided the unity of the Muslims, and he has opposed the narrations from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). So if the one who rebels against him dies, then he dies the death of *jāhiliyyah*.[63]

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[62] *Imām* Ahmad – *rahimahullāh* – and the leaders of the *Sunnah* used to command to (attending) the *Jumu'ah* and two *'Īd salāh* behind the leaders, even if they performed acts (or said words) of *kufr*. So the Muslims pray behind them and then they repeat the *salāh*. Because by these two prayers you publicly show the apparent signs (or rituals) of the *dīn*. So it is not allowed for the Muslims to leave or stay behind from them, just as this was pointed out in "*'Aqīdah* Sufyān Ath-Thawrī *rahimahullāh*" (15).

[63] And the reason for likening it to *jāhiliyyah* is that the people of (the times of) *jāhiliyyah* from the Arabs and similar to them would generally not obey any leader, based upon what is known from their history.

35. And it is not allowed for anyone among the people to fight against the leader, nor to rebel against him. So whoever does this, then he is an innovator who is not upon the *Sunnah* and the (straight) path.[64]

36. And fighting against thieves and the *Khawārij* is permitted, if they present themselves to a man (to take) his life or his wealth. Then it is allowed for him to fight for his life and his wealth, and defend it with everything which he is capable of. And it is not allowed for him, if they abandon him or leave him, that he should seek (or follow) them, and he should not follow their trails. This is not allowed for anyone except the ruler or the leaders of the Muslims. It is verily allowed for him to defend himself in that place where he is, and that he has the intention in his efforts not to kill anyone.

Then if he (i.e. the thief or the *khārijī*) dies upon his hands in his defense of himself in the encounter, then Allāh has sent the killed one far away.

And if he is killed in this situation while he is defending himself and his wealth, then I hope he has the *shahādah*. Just as this has been narrated in the *ahādīth*.[65]

And in all of the narrations regarding this, he is verily ordered to fight him, but he was not ordered to kill him, nor to follow him.

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[64] Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (40): *"It is not allowed to fight against the ruler and to rebel against him, even if they are oppressive. And this is based upon the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) to Abū Dharr (radiAllāhu 'anhu):* ***'Have patience, even if it is an Ethiopian slave.'*** *And his words to the Ansār (radiAllāhu 'anhum):* ***'Have patience until you meet me at the hawd.'*** *And it is not from the Sunnah to fight the ruler, because in this lies the corruption of the dīn and the dunyā."*

[65] Based upon the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever is killed due to (protecting) his wealth, then he is a shahīd."*** It was narrated by Al-Bukhārī (2480) and Muslim (141).

Nor should he hurry to kill him if he is knocked down or he is wounded.

And if he takes him as a prisoner, then it is not allowed for him to kill him, and he should not establish the punishment upon him. Rather, he should refer his affairs to the one whom Allāh has put in authority, who then should judge him.[66]

37. And we do not testify for anyone from the people of the *qiblah*[67] – due to a deed which he has performed – (the he will enter) Paradise nor Hellfire. We hope (for good) for the righteous and we fear for him, and we fear for the wrongdoing sinner and we hope for the mercy of Allāh for him.

38. And whoever meets Allāh with a sin which necessitates for him (that he enters) Hellfire, (and) he has repented from it and not insisted (i.e. continued) on it, then Allāh will forgive him. And He accepts the repentance of His slaves and He pardons the bad deeds.

39. And whoever meets Him and the punishment for that sin has been established upon him in *dunyā*, then that is its expiation. Just

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[66] In "As-Sunnah" Al-Khallāl – *rahimahullāh* – gathered the statements of *Imām* Ahmad regarding these issues and what he used as evidence from the *ahādīth* and *āthār*. See this in the chapters: (14, 15 and 16).

[67] *Ahlul-Qiblah* (the people of the *qiblah*) they are the people of Tawhīd and *salāh*. So whoever does not single out Allah – the Exalted – in worship and does not pray, then he is a *kāfir*, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Between a man and between shirk and kufr is leaving the salāh."*** Narrated by Muslim.

In "*I'tiqād* Qutaybah" (15) the conveyance of the *ijmā'* of the *Sahābah* (*radiAllāhu 'anhum*) regarding this has verily gone forth.

And *Imām* Ahmad – *rahimahullāh* – verily rejected the one who said: *"And they (i.e. Ahlus-Sunnah) do not declare takfīr upon anyone due to a sin."* And he did not allow that *takfīr* never is declared upon the people of Tawhīd, the people of the *qiblah* nor the people of the *salāh* (i.e. he did not state that *takfīr* is never to be declared on any of these types of people in any circumstances).

So *Imām* Ahmad – *rahimahullāh* – said in rejection of him: *"Be quiet. Whoever leaves the salāh, he has verily committed kufr."* ["Masāil Ibn Hāni" (1873)].

as this has been narrated in the report from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

40. And whoever meets Him while insisting on and not having repented from the sins by which the punishment is deserved, then his affair is with Allāh. If He wants to He punishes him, and if He wants to He forgives him.[68]

41. And whoever meets Him as a *kāfir* (disbeliever), then He will punish him and He will not forgive him.

41. And the one who commits *zinā* – when he is no longer a virgin – deserves to be stoned (to death) if he acknowledges it, or the evidence is produced against him. And verily did the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) stone (people to death), and verily did the rightly guided leaders stone (people to death).[69]

43. And whoever criticizes (or insults) anyone from the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), or hates him due to something which occurred from him, or he mentions his faults, then he is a *mubtadi'* (innovator), until he asks for mercy for all of them and his heart has no ill feeling towards them.

44. And *nifāq* (hypocrisy) is *kufr*. (This is) that he commits *kufr* to Allāh and worships others than Him and (at the same time) shows Islām publicly (or outwardly), just like the hypocrites that lived in the time of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

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[68] Based upon the *hadīth* of 'Ubādah ibn As-Sāmit (*radiAllāhu 'anhu*). And this is when the Prophet (*sallAllāhu 'alayhi wa sallam*) took the *bay'ah* (pledge of allegiance) from them in leaving *shirk*, stealing and *zinā* (fornication). Then he said: ***"And whoever among you who fulfills (his pledge) then his reward is upon Allāh. And whoever performs anything of this and then is punished in dunyā, then this is the expiation for it. And whoever performs anything of this, and Allāh covers over him, then he is up to Allāh (to deal with). If He wants to He pardons him, and if He wants to He punishes him."*** Narrated by Al-Bukhārī (18) and Muslim (1709).

[69] The words about stoning has gone forth in "*I'tiqād Imām* Qutaybah ibn Sa'īd *rahimahullāh*" (28).

45. [And these *ahādīth* which were narrated]:

"ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ"

"Three (characteristics), whoever possesses them then he is a munāfiq (hypocrite)."[70]

[This is] from the aspect of being harsh (in expression). We narrate these as they were narrated, and we do not interpret them.

And his words:

"لَا تَرْجِعُوا بَعْدِي كُفَّارًا ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ"

"Do not return after me to being misguided disbelievers, where you strike the necks of one another."[71]

And like (his words):

"إِذَا اِلْتَقَى اَلْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي اَلنَّارِ"

"If two Muslims meet with their swords (to fight each other), then the killer and the killed one are in Hellfire."[72]

And like (his words):

"سِبَابُ اَلْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ"

"Cursing a Muslim is a sin and killing him is kufr."[73]

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[70] Narrated by Ahmad (10925), Al-Bukhārī (33) and Muslim (123).
[71] Narrated by Ahmad (2036), Al-Bukhārī (67) and Muslim (4399).
[72] Narrated by Ahmad (20439), Al-Bukhārī (31) and Muslim (7355).
[73] Narrated by Ahmad (3903), Al-Bukhārī (48) and Muslim (133).

And like (his words):

"مَنْ قَالَ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا"

"Whoever says to his brother: 'O you disbeliever', then it verily returns to one of them."[74]

And like (his words):

" كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ "

"It is kufr to Allāh to disassociate from (ones) kinship, even if it is insignificant (i.e. remote)."[75]

And similar to these *ahādīth* among that which is correct and has been memorized (by trustworthy narrators). We verily submit to them, even if we do not know their interpretation, and we do not speak about them, we do not dispute regarding them, and we do not interpret these *ahādīth* except as how they were narrated. We do not answer it back except with something which is more correct than it.

46. [And from *īmān* is the belief in that] Paradise and Hellfire are two creations (that have already been created). Just as this has been narrated from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*):

"دَخَلْتُ اَلْجَنَّةَ فَرَأَيْتُ قَصْرًا"

"I entered into Paradise and I saw a castle."[76]

"وَدَخَلْتُ فَرَأَيْتُ **[**فِيهَا**]** اَلْكَوْثَرَ"

"And I entered and I saw* [*therein*] *Al-Kawthar."[77]

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[74] Narrated by Ahmad (4687), Al-Bukhārī (6104) and Muslim (127).
[75] Narrated by Ahmad (2036) and Ibn Mājah (2744).
[76] Narrated by Al-Bukhārī (3242) and Muslim (6278).
[77] Narrated by Ahmad (12008) and Al-Bukhārī (6581).

And I looked upon Paradise and I saw that most of its inhabitants were such (and such).

And I looked upon Hellfire and I saw that most of its inhabitants such and such.[78]

So whoever claims that they have not been created, then he is rejecting the Qurān and the *ahādīth* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and I do not consider him to be believing in Paradise and Hellfire.

47. And whoever dies from the people of the *qiblah* as a *muwahhid* then he is prayed upon, forgiveness is asked for him and asking for forgiveness for him is not forsaken. Nor is the *salāh* upon him left due to a sin which he committed, whether it is small or big. His affair is with Allāh the Exalted.[79]

The end of the *risālah*.

And all praise is due to Allāh alone.

And may His peace and abundant blessings be upon Muhammad and his family.

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[78] It was narrated by Ahmad (2086) and Muslim (2738), from the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhumā*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"I looked in Paradise and I saw that most of its inhabitants were poor people. And I looked in Hellfire and I saw that most of its inhabitants were women."***

[79] The words about leaving the prayer upon the people of *bida' ghayr mukaffirah* (i.e. their *bida'* does not reach a level of major *kufr* that brings them out of the fold of Islām) and the people of *kabāir* (major sins) have gone forth in "*I'tiqād* Qutaybah ibn Sa'īd *rahimahullāh*" (paragraph 9).

*** Addendum:**

In "I'tiqād Ahlis-Sunnah" (290) Al-Lālakāī narrated the *'aqīdah* of *Al-Imām Al-Muhaddith* 'Alī ibn Al-Madīnī *rahimahullāh*[80], and it is equal to the wording of the *'aqīdah* of *Imām* Ahmad – *rahimahullāh* – here. And at the end of it there is a good addition which I saw some benefit in mentioning:

35. And if you see a man who loves Abū Hurayrah (*radiAllāhu 'anhu*), invokes for him and asks (Allāh) for mercy for him, then wish (or hope) good for him, and know that he is free from *bida'*.[81]

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[80] **His name:** 'Alī ibn 'Abdillāh ibn Ja'far ibn Najīh ibn Bakr ibn Sa'd As-Sa'dī, their *mawlā* Al-Basrī. **His *kunyah*:** Abū Al-Hasan. **His *shuhrah:*** Ibn Al-Madīnī. **His birth:** Year 161h. **His death:** Year 243h.

The praise of the scholars upon him:

- Abū Hātim Ar-Rāzī said: *"'Alī was an authority (or guidepost) among the people in the knowledge of hadīth and 'ilal (defects). And Ahmad would not mention him by name, instead he would mention him by his kunyah out of respect for him. And I never heard Ahmad mention his name."*
- Al-Bukhārī said: *"I never considered myself to be insignificant in front of anyone, except in front of 'Alī ibn Al-Madīnī."*
- Muhammad ibn Ishāq As-Sarrāj said: I heard Al-Bukhārī, and I said to him: *"What do you long for?"* He said: *"I long for that I arrive in Baghdād and 'Alī ibn Al-Madini is alive and I sit with him."*

[81] Many of the people of *bida'*, in old and recent times, occupied themselves with slandering the honorable *sahābī* Abū Hurayrah (*radiAllāhu 'anhu*). And their slandering of him are of many and different types. They aimed for this honorable *sahābī* (*radiAllāhu 'anhu*) with slandering due to his many narrations from the Prophet (*sallAllāhu 'alayhi wa sallam*). Because, by invalidating him (as a trustworthy narrator) many of the *Sunan* and *ahkām* (judgments) which he narrated and memorized from the Prophet (*sallAllāhu 'alayhi wa sallam*) would also become invalid.

The leaders of the *Sunnah* would show attention to defending him and his narrations, just as *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (262): *"He (i.e. Abū Hurayrah) is verily among the most truthful of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and among those who memorized most from him, who narrated the most of the written down hadīth from him and the newest and most recent of his affairs. Because he became a Muslim about three years before the death of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), after Allāh had perfected most of the affairs of the punishments, obligations and judgments for His Messenger (sallAllāhu 'alayhi wa sallam)."*

36. And if you see a man who loves 'Umar ibn 'Abdil-'Azīz, and he mentions his good traits and spreads these, then know that behind this there is good *in shā Allāh*.

37. And if you see a man from the people of *Basrah* who depends upon (or follows): Ayyūb As-Sikhtiyānī, Ibn 'Awn, Yūnus and At-Taymī, and he loves them, mentions them a lot and follows them, then hope for good for him.

Then after these: Hammād ibn Salamah, Mu'ādh ibn Mu'ādh and Wahb ibn Jarīr. For verily, these people are an affliction for the people of *bida'*.

38. And if you see a man from the people of *Kūfah* who depends upon (or follows): Talhah ibn Musarrif, Ibn Abjar, Ibn Hayyān At-Taymī, Malik ibn Mighwal, Sufyān ibn Sa'īd Ath-Thawrī and Zāidah, then hope for (good for) him.

And after them: 'Abdullāh ibn Idrīs, Muhammad ibn 'Ubayd, Ibn Abī Ghaniyyah and Al-Muhāribī, then hope for (good for) him.

39. And if you see a man who loves Abū Hanīfah and his opinion, and (loves) looking into it (i.e. his opinion), then do not feel safe from him (or trust him) or from the one who follows his *madhhab* among those who are extreme regarding him and takes him as an *imām*.[82]

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[82] Further clarification will come in "*I'tiqād* Harb Al-Karmānī *rahimahullāh*" (89).

5

The *i'tiqād* of Muhammad ibn Ismā'īl Al-Bukhārī

(194-256h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Muhammad ibn Ismā'īl ibn Ibrāhīm ibn Al-Mughīrah ibn Bardidhbah.

His *kunyah*: Abū 'Abdillāh.

His *shuhrah*: Al-Bukhārī – *Sāhib As-Sahīh*.

His birth: Year 194h.

His death: Year 256h. *Rahimahullāh*.

The praise of the scholars upon him:

- Nu'aym ibn Hammād said: *"Muhammad ibn Ismā'īl is the faqīh of this Ummah."*

- And Ahmad ibn Hanbal said: *"No-one came to us from Khurāsān who is equal to Muhammad ibn Ismā'īl."*

- And Abū Hātim Ar-Rāzī said: *"Muhammad ibn Ismā'īl is more knowledgeable than everyone who is in 'Irāq."*

- And Ibn Khuzaymah said: *"Under the surface of the heaven I have never seen anyone more knowledgeable about the hadīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and who memorizes it more, than Muhammad ibn Ismā'īl."*

The sources of the *'aqīdah*:

I extracted this *'aqīdah* from "I'tiqād Ahlis-Sunnah" by Al-Lālakāī, and it is the foundation. And from "Tārīkh Dimashq" by Ibn 'Asākir (52/58) and "Mukhtasar Al-Hujjah fī Bayān Al-Mahajjah" by Ibn Tāhir Muhammad ibn Tāhir Al-Maqdisī.

*** Al-Lālakāī – *rahimahullāh* – said in "Sharh I'tiqād Ahlis-Sunnah" (292):**

The *i'tiqād* of Abū 'Abdillāh Muhammad ibn Ismā'īl Al-Bukhārī – *rahimahullāh* – along with a group from the *Salāf* whom he narrated from

Ahmad ibn Muhammad ibn Hafs Al-Harawī informed us and said: Muhammad ibn Ahmad ibn Muhammad ibn Salamah[83] narrated to us and said: Abū Al-Husayn Muhammad ibn 'Imrān ibn Mūsā Al-Jurjani narrated to us and said: I heard Abū Muhammad 'Abdur-Rahmān ibn Muhammad ibn 'Abdir-Rahmān Al-Bukhārī in *Ash-Shāsh* say: I heard Abu 'Abdillah Muhammad ibn Isma'il Al-Bukhārī say:

I met more than thousand men from the people of knowledge: The people of *Hijāz*, *Makkah*, *Al-Madīnah*, *Kūfah*, *Basrah*, *Wāsit*, *Baghdād*, *Shām* and *Misr*.

I met them several (or many) times; group after group. And then group after group. I met them while they were plenty in number, since more than forty-six years ago. The people of *Shām*, *Misr* and *Al-Jazīrah* two times. And *Basrah* four times during a period of many years. And in Al-Hijāz for six years.

And I cannot count how many times I entered *Kūfah* and *Baghdād* along with the narrators of *hadīth* from the people of *Khurāsān*. Among them are: Al-Makkī ibn Ibrāhīm, Yahyā ibn Yahyā, 'Alī ibn Al-Hasan ibn Shaqīq, Qutaybah ibn Sa'īd and Shihāb ibn Mu'ammar.

*** And in *Shām*:** Muhammad ibn Yūsuf Al-Firyābī, Abū Mushir 'Abdul-A'lā ibn Mushir, Abū Al-Mughīrah 'Abdul-Quddūs ibn Al-Hajjāj, Abū Al-Yamān ibn Al-Hakam ibn Nāfi' and many more after them.

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[83] It is written as such in the original, and perhaps it is: Sulaymān. He said in "As-Siyar" (17/304): Muhammad ibn Ahmad ibn Sulaymān ibn Kāmil Al-Bukhārī. And his nickname is: Ghunjār.

* **And in *Misr*:** Yahyā ibn Bukayr, Abū Sālih the writer of Al-Layth ibn Sa'd, Sa'īd ibn Abī Maryam, Asbagh ibn Al-Faraj and Nu'aym ibn Hammād.

* **And in *Makkah*:** 'Abdullāh ibn Yazīd Al-Muqri, Al-Humaydī, Sulaymān ibn Harb the judge of *Makkah* and Ahmad ibn Muhammad Al-Azraqī.

* **And in *Al-Madīnah*:** Ismā'īl ibn Abī Uways, Mutarrif ibn 'Abdillah[84], 'Abdullāh ibn Nāfi' Az-Zubayrī, Ahmad ibn Abī Bakr Abū Mus'ab Az-Zuhrī, Ibrāhīm ibn Hamzah Az-Zubayrī and Ibrāhīm ibn Al-Mundhir Al-Hizāmī.

* **And in *Basrah*:** Abū 'Āsim Ad-Dahhāk ibn Makhlad Ash-Shaybānī, Abū Al-Walīd Hishām ibn 'Abdil-Malik[85], Al-Hajjāj ibn Al-Minhāl and 'Alī ibn 'Abdillāh ibn Ja'far Al-Madīnī.

* **And in *Kūfah*:** Abū Nu'aym Al-Fadl ibn Dukayn, 'Ubaydullāh ibn Mūsā, Ahmad ibn Yūnus, Qabīsah ibn 'Uqbah, Ibn Numayr[86], 'Abdullāh and 'Uthmān ibn Abī Shaybah.

* **And in *Baghdād*:** Ahmad ibn Hanbal, Yahyā ibn Ma'in, Abū Ma'mar[87], Abū Khaythamah and Abū 'Ubayd Al-Qāsim ibn Sallām.

* **And from the people of *Al-Jazīrah*:** 'Amr ibn Khālid Al-Harrānī.

* **And in *Wāsit*:** 'Amr ibn 'Awn and 'Āsim ibn 'Alī ibn 'Āsim[88].

* **And in *Marw*:** Sadaqah ibn Al-Fadl and Ishāq ibn Ibrāhīm Al-Handhalī[89].

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[84] He is Al-Yasārī Al-Madanī Abū Mus'ab (d. 220h) *rahimahullāh*, the son of the sister of *Imām* Mālik ibn Anas. And it is not Ibn Ash-Shikhkhīr At-Tābi'ī Al-Basrī *rahimahumullāh*.

[85] At-Tiyālisī (d. 227h) *rahimahullāh*.

[86] He is Muhammad ibn 'Abdillāh ibn Numayr (d. 240h) *rahimahullāh*.

[87] Abū Ma'mar here is Ismā'īl ibn Ibrāhīm Al-Hudhalī Al-Qatī'ī (d. 236h), and not Abū Ma'mar Al-Minqarī, the *shaykh* of Al-Bukhārī as well *rahimahumullāh*.

[88] It is like that in the original. And with Ibn 'Asākir and the other copy: 'Alī ibn 'Āsim.

[89] Ibn Rāhūyah (d. 238h) *rahimahullāh.*

And we sufficed with mentioning the names of these people in order for it to be short, and so that it would not be (too) long.

And I did not see anyone from them who disagreed with (or opposed) these things:[90]

1. That the *dīn* is speech and deed.

***** And this is based upon the Words of Allāh the Exalted:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

"And they were only commanded to worship Allāh while dedicating the *dīn* sincerely to Him (and) ***hunafā*** (i.e. free from *shirk*)**, and to perform the *salāh* and pay the *zakāh*, and that is the upright *dīn*."** (Al-Bayyinah 98:5)[91]

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[90] Despite of their large number and their different countries and nationalities they all agreed upon one *'aqīdah*. They did not disagree in anything of it. And the reason for this is what As-Sam'ānī said in "Al-Intisār" (82): *"The reason for the unity (or agreement) of the people of hadīth was, that they took the dīn from the Book, the Sunnah and by way of conveyance. So this caused them to be in agreement and united. And the people of bid'ah took their dīn from what the intellect understands and the opinions, and this caused them to be disunited and to disagree."*

[91] Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (1196): *"This āyah verily gathered the speech, deeds and intention.*

a. *Verily, the worship of Allāh cannot be without the acknowledgement of Him.*

b. *And establishing the salāh and paying the zakāh cannot occur except through deeds.*

c. *And ikhlās cannot be except by the determination of the heart and the intention."*

2. And that the Qurān is the *Kalām* (Word or Speech) of Allāh (and) not created.

***** Based upon His – the Exalted – Words:

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

"Verily, your Lord is Allāh who created the heavens and the earth in six days. Then He *istawā* upon the Throne. He makes the night cover the day, seeking it rapidly. And the sun and the moon and the stars are (all) **subjected to His Command. Verily the creation and the command belongs to Him."** (Al-A'rāf 7:54)

3. Abū 'Abdullāh Muhammad ibn Ismā'īl said:

***** Ibn 'Uyaynah said: *"So Allāh clarified the creation from the command, based upon His [the Exalted] Words:*

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

"Verily the creation and the command belongs to Him."
(Al-A'rāf 7:54)"[92]

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[92] *Imām* Ahmad – *rahimahullāh* – said: *"He informed that the creation is a creation, and that the command is something other than the creation, and that it (i.e. the command) is His Words. For Allāh is verily not void of knowledge."* ["Al-Ibānah Al-Kubrā" (2313)]. - And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2472): *"And as such, when the command it something other than the creation, it was separated by (the letter) wāw (i.e. 'and' in English), so He said:* **"Verily the creation and the command belongs to Him."** *So the command is His Command and His Words, and the creation is the creation. And by the command the creation was created. Because Allāh – 'azza wa jalla – commanded what He wanted and He created what He wanted. So the claim of the jahmī that the command is a creation, and that the creation is a creation, then it is as if the meaning of the Words of Allāh 'azza wa jalla:* **"Verily the creation and the command belongs to Him"**, *verily is: 'Verily the creation and the creation belongs to Him.' So the jahmī gathered between what Allāh has separated.*
And among that which proves that the command is His Words, are His Words: **"That is the command of Allāh which He revealed** (or sent down) **to you."** (At-Talāq 65:5) *So Allāh called the Qurān: 'His command', and He separated between His command and His creation."*

4. And that the good and the bad occur with *Qadar*.

***** Based upon His – the Exalted – Words:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ﴾

"Say: 'I seek refuge with the Lord of daybreak. From the evil of what He created.'" (Al-Falaq 113:1-2)[93]

***** And based upon His – the Exalted – Words:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

"And Allāh created you and what you do (i.e. perform of deeds)**."** (As-Sāffāt 37:96)[94]

***** And His Words:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

"Verily, We created everything with *Qadar*." (Al-Qamar 54:49)[95]

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[93] The aspect of the evidence in this is, that Allāh – the Exalted – commanded His Prophet (*sallAllāhu 'alayhi wa sallam*) to seek refuge from the evil. So this proves that the evil is a creation from Allāh – the Exalted – just as Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2053): *"For verily, the cursed qadarī… rejects that Allāh – 'azza wa jalla – is the Creator of evil, and (also) that Allāh wanted that there exist anything evil on earth. And he knows that Allāh created Iblīs who is the leader of everything evil, and that Allāh knew this about him before He created him."*

[94] Al-Bukhārī said in "Khalq Af'āl Al-'Ibād" (124): *"As for the deeds of the slaves… from Hudhayfah (radiAllāhu 'anhu): The Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'Verily, Allāh produces every producer and what he produces.'*** *And some of them recited along with this:* **"And Allāh created you and what you do."** *So He informed that the produced things and their owners (all) are created."*

[95] Muslim (2656) narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The *mushrikūn* of Quraysh came and disputed with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) regarding the *Qadar*. Then it was revealed: **"The day they are dragged in Hellfire on their faces** (and it will be said): **'Taste the touch of *Saqar*** (i.e. Hellfire)**.' Verily, We created everything with *Qadar*."** (Al-Qamar 54:48-49).
- Muhammad ibn Ka'b Al-Quradhi said regarding His – *'azza wa jalla* – Words: **"Verily, We created everything with *Qadar*."** He said: *"It was revealed as a humiliation for the people of Qadar."* ["Al-Qadar" by Al-Firyābī (246)]. =

5. And they would not declare *takfīr* upon anyone from the people of the *qiblah* due to a sin.[96]

* Based upon His Words:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

"Verily, Allāh does not forgive that partners are associated with Him in worship, and He forgive everything besides it for whom He wills." (An-Nisā 4:48)[97]

6. And I did not see anyone among them who would insult the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*).

* Āishah (*radiAllāhu 'anhā*) said: *"They were commanded to ask for forgiveness for them."*[98]

And the aspect of evidence in this *āyah* is, that the deeds of the slaves are 'things', so they are included in all of the created things which Allāh has created.

[96] The leaders of the *Sunnah* exclusively specify the refraining from declaring *takfīr* due to sins, for the people of the *qiblah* and the people of *Tawhīd*. And if they did not mention the people of the *qiblah* and *Tawhīd*, then they make leaving the *salāh* an exception from the sins, just as this has gone forth in "*I'tiqād Imām* Qutaybah" (15): *"And we do not declare takfīr upon anyone due to a sin, except (the sin of) leaving the salāh."*

[97] Al-Lālakāī (1771) narrated from Bakr ibn 'Abdillāh Al-Muzanī, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: *"We used to believe that whoever kills a mumin, then Hellfire was obligatory for him. And whoever (wrongfully) spends the wealth of an orphan, then Hellfire was obligatory for him. And whoever takes interests, then Hellfire was obligatory for him. Until Allāh revealed:* **"Verily, Allāh does not forgive that partners are associated with Him in worship, and He forgive everything besides it for whom He wills."** (An-Nisā 4:48) *After that we did not know who would be included in the Will of Allāh and who would be excluded from it (i.e. who Allāh would forgive and who He would punish). So we stopped (believing in this) and we hoped (for the best)."*

[98] Narrated by Muslim (7642) and it wording is: *"They were commanded to ask for forgiveness for the companions of the Prophet (sallAllāhu 'alayhi wa sallam), and then they cursed them (instead)."*

* And that is His Words:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

"And those who came after them say: 'Our Lord, forgive us and our brothers who preceded us in *īmān*. And do not place hatred in our hearts for those who believe. Our Lord, You are verily Kind (and) **Merciful.'"** (Al-Hashr 59:10)[99]

7. And they used to prohibit *bida',* (which is) everything that the Prophet (*sallAllāhu 'alayhi wa sallam*) and his companions were not upon.

* Based upon His Words:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

"And hold on to the rope of Allāh altogether, and do not be disunited." (Ālu 'Imrān 3:103)

* And based upon His Words:

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ﴾

"And if you obey him you will be guided." (An-Nūr 24:54)

8. And they would encourage to what the Prophet (*sallAllāhu 'alayhi wa sallam*) and his followers were upon.

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[99] *Imām* Mālik ibn Anas – *rahimahullāh* – said: *"Whoever curses the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), then he has no right to the spoils. Allāh – 'azza wa jalla – says:* **"For the poor migrators who were driven out from their homes and their wealth, who seek bounty from Allāh and** (His) **pleasure."** *These are the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) who performed hijrah with him. Then He said:* **"And those who had homes and *īmān*."** *These are the Ansār.*
Then He said: **"And those who came after them say: 'Our Lord, forgive us and our brothers who preceded us in *īmān*."** *So the spoils are for these three (categories). And whoever curses the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) he is not from any of these three, and he has no right to the spoils."*

* Based upon His Words:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

"And that this is My Straight Path so follow it. And do not follow the ways, so it will make you disunited (and separate) **from His way. This is what He has ordained for you so that you may fear** (Allāh)**."** (Al-An'ām 6:153)

9. And not to dispute over authority with its people.

* Based upon the words of the Prophet (*sallAllāhu 'alayhi wa sallam*):

"ثلاثٌ لا يَغِلُّ عَليهِنَّ قلبُ امرئٍ مُسلمٍ: إخلاصُ العملِ للهِ، وَطاعةُ وُلاةِ الأمْرِ، ولُزومُ جَماعَتِهم؛ فإنَّ دَعوتَهم تُحيطُ مِن وَرائِهِم."

"Three (characteristics) are not hated (or betrayed) by the heart of Muslim: Sincerely dedicating the deeds to Allāh, obeying those who are in authority and adhering to their jamā'ah. For verily their (i.e. the jamā'ah) invocation surrounds them from behind (and protects them from the plot of Shaytān)."[100]

And then he affirmed with His Words:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

"Obey Allāh and obey His Messenger and those who are in authority among you." (An-Nisā 4:59)[101]

10. And that he does not consider the sword (permissible) against the *Ummah* of Muhammad (*sallAllāhu 'alayhi wa sallam*).

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[100] Narrated by Ahmad (16800) and At-Tirmidhī (2658), and it is a *sahīh hadīth*.

[101] In "Mukhtasar Al-Hujjah" it says: And not to dispute over authority with its people. Based upon his (*sallAllāhu 'alayhi wa sallam*) words: ***"Listen and obey whom Allāh has placed in authority over you."***
And he did not mention the *āyah* and the *hadīth* which is in the original.

11. And Al-Fudayl said: *"If I had an invocation that would be answered, I would only let it be for the imām (ruler, leader). Because if the imām is righteous, then the countries and slaves will be safe."*

Ibn Al-Mubārak said: *"O teacher of goodness (i.e. Al-Fudayl). Who would be courageous enough for this other than you?!"*[102]

• • •

[102] And in "Al-Hilyah" (8/91) Al-Fudayl ibn 'Iyād said: *"If I had an invocation that would be answered, I would not use it for others than the īmām (ruler)."* It was said to him: *"And why is that, O Abū 'Alī?"*
He said: *"When I use it on myself, it will not be sufficient for me. But when I use on the imām, then the soundness of the imām equals the soundness of the slaves and the countries."*
It was said: *"And how is that, O Abū 'Alī?! Explain this for us."*
He said: *"As for the soundness of the countries, then if the people become safe from the injustice of the ruler, then they build up the ruins and they inhabit the earth. And as for (the soundness of) the slaves, then he (i.e. the ruler) looks at some people from the people of ignorance, and he says: 'Seeking a livelihood has verily occupied them from seeking what benefits them from learning the Qurān and other things.' So he gathers them in a house, fifty people at the time – less or more – and says to a man: 'Here is what is enough for you, and teach these people the affairs of their dīn.' And he looks at what Allāh – 'azza wa jalla – has brought out from their spoils from that which will purify the earth, and then he returns it back to them."* He said: *"And then the slaves and the countries will be sound (and correct)."*
Then Ibn Al-Mubārak – *rahimahullāh* – kissed his forehead and said: *"O teacher of goodness. Who knows this besides you."*
- Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (138): *"If you see man invoking against the ruler, then know he is a follower of desires. And if you see a man who invokes for the righteousness of the ruler, then know that he is a follower of Sunnah, in shā Allāh. Based upon the words of Fudayl: 'If I had an invocation, I would only use it for the ruler.'"*

6

The *i'tiqād* of Ismā'īl ibn Yahyā Al-Muzanī

(175-264h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Ismā'īl ibn Yahyā ibn Ismā'īl ibn 'Amr Al-Muzanī.

His *kunyah*: Abū Ibrāhīm.

His *shuhrah*: Al-Muzanī.

His birth: Year 175h.

His death: Year 264h. *Rahimahullāh*.

The praise of the scholars upon him:

- Imām Ash-Shāfi'ī said: *"Al-Muzanī is the supporter of my madhhab."*

- Ibn Abī Hātim said: *"I heard from him, and he is truthful."*

- 'Amr ibn 'Uthmān Al-Makkī said: *"I never saw anyone from the worshippers, among the many that I met of them, who strived more than Al-Muzanī, nor anyone who was more persistent in worship than him. And I never saw anyone who respected (or revered) knowledge and its people more than him. And he was from the people who would put the most restraint on himself due to fear (of Allāh), and the most spacious in this towards the people. And he used to say: 'I am a manner from the manners of Ash-Shāfi'ī.'"*

The sources of the *'aqīdah*:

I compared and took this *'aqīdah* from a copy in "Maktabah 'Alī Bāshā" in Turkey, and it is in "Al-Jāmi'ah Al-Islāmiyyah" with the number (1694), and it is written on four pieces of paper. And this is the foundation. And (also) from "Ijtimā' Al-Juyūsh Al-Islāmiyyah" by Ibn Al-Qayyim, who verily mentioned it in its full length, and there were some additions in it which I placed between **[ ]**.

*** 'Alī ibn 'Abdillāh Al-Hulwānī – *rahimahullāh* – said:**

I was in *Tarābulus Al-Maghrib*[103], and I and some of our companions were mentioning the *Sunnah*. Until we mentioned Al-Muzanī – *rahimahullāh* – then one of our companions said: *"It has reached me that he used to speak about the Qurān, and stop at it."*[104] And another one mentioned that he would say this. Until when another group of people gathered with us. And this (i.e. these news about Al-Muzanī) made the people very sad (or distressed).

So we wrote a letter to him (stating) that we wanted to know from him, (and) for him to write "*Sharh As-Sunnah*" (the explantion of the *Sunnah*) to us regarding: The *Qadar*, the *irjā*, the Qurān, the *ba'th*, the *nushūr*, the *mawāzīn* and regarding the looking[105].

So he wrote:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

May Allāh save us and you through *taqwā* (i.e. performing the obligatory and avoiding the forbidden), and grants us success in being in accordance with the guidance.

Thereafter:

You have verily – [may Allāh rectify you] – asked me to clarify the *Sunnah* for you; an issue where you force yourself to have patience in adhering to it, and by it you remove from yourself the doubtful statements [and the adorned (beliefs of) falsehood] and the deviation of the newly invented matters by the misguided.

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[103] And this is now the country Libya. And they verily sent this letter to him from *Misr* (Egypt).

[104] This means that he says: *"The Kalām of Allāh the Exalted"*, and then he stops and does not say: *"Created"* nor: *"Not created."* And this is called the *madhhab* of the *Wāqifah*, and they are a sect from the sects of the *Jahmiyyah*.

[105] Meaning: Seeing Allāh – the Exalted – on the Day of Resurrection.

And I have verily explained an enlightened and clarified *minhāj* for you. I did not spare any effort in advising myself and you in it. And in it I began with the praise of Allāh, the Owner of *rushd* (guidance) and *tasdīd* (making firm).

1. All praise is due to Allāh; the One who is most deserving of beginning with, the One most suitable to thank, and He is the One who is praised. The One and the Self-Sufficient who does not have a female companion or a son. He is far above having an equal, so no-one is comparable with Him and no-one is similar to Him. The Hearing, the Seeing, the Knowledgeable, the All-Aware, the Withholder and the Exalted.

2. He is above His Throne [in His Gloriousness in His *Dhāt* (Being)][106], and He is near to His creation by His Knowledge.

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[106] The reason for the people of *Sunnah* adding the wording '*Bi-Dhātihi*' (in His Being) in the issue of the '*uluw* (aboveness) of Allāh – the Exalted – over His creation and His *istiwā* (rising above) His Throne, is what Ibn Al-Qayyim said: *"Verily, when the Jahmiyyah said that the istiwā (rising above) is metaphorical, then Ahlus-Sunnah clearly stated that He rose above 'Bi-Dhātihi' (in His Being) upon the Throne."* ["Mukhtasar As-Sawā'iq" (3/902)]
And they intended with the words 'His Being' to establish the reality of the *'uluw* (aboveness) of Allāh – the Exalted – over His creation above His heavens, (and) not merely the *'uluw* (aboveness) in force and domination as the negators of the *'uluw* from the *Mu'attilah* claim.
- As-Sijzī – *rahimahullāh* – said in "Al-Ibānah": *"And our leaders, such as Ath-Thawrī, Mālik, the two Hammād, Ibn 'Uyaynah, Ibn Al-Mubārak, Al-Fudayl, Ahmad and Ishāq all agree upon that Allāh is above His Throne in His Being, and that His Knowledge is in all places (i.e. He knows everything)."* ["Al-'Uluw" by Adh-Dhahabī (2/1290)]
Benefit: Muhammad ibn Ismā'īl At-Tirmidhī said: I heard Al-Muzanī say: *"Tawhīd is not correct until it is known that Allāh is upon the Throne with His Attributes."* I said: *"Such as what?"* He said: *"Hearing, Seeing, Knowing, Capable."* ["As-Sifāt" by Ibn Al-Muhibb (882)]
- And he – *rahimahullāh* – said regarding the *hadīth* of the *nuzūl* (descent): *"The hadīth about the nuzūl is verily established from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) from correct ways. And in the revelation there is what affirms this, and that is His – the Exalted – Words:* **"And your Lord comes, and the angels in rows."** (Al-Fajr 89:22)*."*

3. His Knowledge encompasses all affairs, and He implements in His creation what has already been decreed (in the *Qadar*). [And He is the Generous and Forgiving]. And:

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾

"He knows the hidden glances and what the hearts conceal."
(Ghāfir 40:19)

So the creation are performing deeds in accordance with His pre-existing Knowledge, and they implement what He created them for of good and bad. They do not own for themselves any benefit from obedience, nor can they find any mean to turn away from disobedience (once He has decreed this upon them).

4. He created the creation by His Will without having any need for this.

5. And He created all of the angels (solely) to obey Him, and He created (or made) them upon the worship of Him.

So some of them are angels who carry His Throne by His *Qudrah* (Power).

And a group of them surrounds the Throne while they extol (Him).

And others are glorifying His praise.

And He chose among them messengers to His messengers, and some of them arrange (and implement) His command.

6. Then He created Ādam (*'alayhis-salām*) with His Hand, and made him live in His Paradise.[107] And before that He (had already) created him for the earth.[108] And He prohibited him from a tree

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[107] And that is the Everlasting Paradise which has been mentioned in the texts; that Allāh has prepared it for the *muminūn muwahhidūn*, just as Ibn Abī Zayd Al-Qayrawānī – *rahimahullāh* – informed about this in his "*I'tiqād*" (22), opposite of those who say: *"It is verily another Paradise than the Everlasting Paradise."*

[108] He is referring to the Words of Allāh – the Exalted – to the angels before He created Ādam (*'alayhis-salām*): **"I am verily placing a *khalīfah* on earth."** (Al-Baqarah 2:30) So He clarified that He created Ādam (*'alayhis-salām*) for the earth.

which He had already decreed that he would eat from. Then He tested him with what He prohibited him from. Then He placed his enemy in authority over him, so he misled (him) to it (i.e. the tree). And He made eating from it a reason for [Him placing him to live on] earth. So he could not find any way of not eating from it, nor any path away from it.

7. Then from his offspring He created some people for Paradise. So they [are performing the deeds of it (i.e. the deeds of Paradise), and they are verily performing deeds according to His *Mashīah* (Will)], and according to His *Qudrah* (Power) and His *Irādah* (Desire, Wish) they implement (what He has already decreed).

And from his offspring He created some people for Hellfire. So He created eyes for them which they do not see with, ears they do not hear with and hearts which they do not understand with. So by that they are veiled from the guidance, and they perform the deeds of the people of Hellfire based upon His pre-existing *Qadar* (decree).

8. And *īmān* is speech and deeds [along with his belief with the heart, the utterance of the tongue and deeds with the limbs and body parts]. And these two (i.e. speech and deeds) are two equals, two foundations and two companions (or associates) which are not separated. So there is no *īmān*, except with deeds. And there are no deeds, except with *īmān*.[109]

9. And the *muminūn* differ in their *īmān*, and by the good deeds they increase (in their *īmān*).

[109] So he – *rahimahullāh* - defined speech and deeds as two connected pillars where the *īmān* of a slave cannot be correct except by both of them, opposite of the *Murjiah* who separated between the *īmān* and the deeds. And they declared the *īmān* of a slave to be correct without him performing any deeds while he is capable of doing so.

10. And they (i.e. the slaves) do not exit from *īmān* due to sins[110], and they do not commit *kufr* due to performing a major sin, nor due to disobedience.

11. And we do not obligate the gardens (of Paradise) for the good-doers among them [except for those it was obligated for by] the Prophet (*sallAllāhu 'alayhi wa sallam*). And we do not testify for the evil-doers among them with Hellfire.

12. And the Qurān is the *Kalām* of Allāh – *'azza wa jalla* – and it comes from Him.[111] And it is not created, so that it (eventually) will be destroyed (just like all creations will die and be destroyed).[112]

13. And the Words of Allāh, the Power of Allāh, His description and His Attributes are [all] perfect (and complete) and not created. They are everlasting and eternal. They are not something made so that they (eventually) are destroyed. And our Lord was never deficient (in anything) and then increased. His Attributes are far above resembling [the attributes of the created beings], and the minds of the describers are limited from them (i.e. from being able to describe their condition).

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[110] This means: The general *īmān*. And as for the general complete *īmān* (which is achieved) by performing all the acts of obedience and leaving all bad deeds, then the person who performs a major sin exits from it to Islām. Just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The fornicator does not fornicate while he is a mumin…"*** Until the end of the *hadīth*. So he is not a *mumin*, rather a Muslim.

[111] And in "Ijtimā' Al-Juyūsh" it says: *"And from Allāh."*

[112] This means: It does not die nor does it end. Because it is His Word which is an Attribute from His Attributes.

And his words are in accordance with *Ahlus-Sunnah* regarding the *takfīr* upon the one who says that the Qurān is created. Because Al-Muzanī verily said: *"The Qurān is the Kalām of Allāh and not created. And whoever says: 'Verily the Qurān is created', then he is a kāfir."* ["Al-Asmā was-Sifāt" (557)].

14. (Allāh is) near in answer when He is asked, (and) far away in power that cannot be achieved. He is above His Throne, separate from His creation[113]. He is present and not non-existent or missing.

15. And the created beings will die according to their designated time of death, and when their provisions are depleted and their traces are cut off.

16. Then after the squeeze in the graves they will be asked.[114]

17. And after the questioning they will be resurrected. And on the Day of Resurrection they will be gathered with their Lord. And at the presentation to Him they will be held account, with the presence of scales and the handing out of the inscribed scrolls (or books). Allāh accounted for it while they forgot about it.

﴿ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

"On a Day that is fifty thousand years long." (Al-Ma'ārij 70:4)

If it had been someone else than Allāh – *'azza wa jalla* – who would judge between His creation. But it is Allāh who carries out the judgment between them with His justice in the length of a *qāilah*[115]

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[113] This is a leader from the leaders of the (*madhhab* of) *Ash-Shāfi'iyyah* from the early generations who affirms the *'uluw* of Allāh – the Exalted – in His Being over His Throne, and that He is separate from His creation. So where are those who ascribe to *Ash-Shāfi'iyyah* from the *Ashā'irah* from the later generations compared to the followers of their leaders from the earlier generations?!
- The *Shaykh* Abū Al-Hasan Al-Karjī Ash-Shāfi'ī said in "Al-Fusūl fī Al-Usūl 'an Al-Aimmah Al-Fuhūl": *"The leaders of Ash-Shāfi'iyyah continue to refuse and look with contempt upon them being ascribed to Al-Ash'arī, and they disassociate themselves from what Al-Ash'arī built his madhhab upon, and they prohibit their companions and their loved ones to be around him."* ["Dar At-Ta'ārud" (2/96)].
And he said: *"So whoever says: 'I am shāfi'ī in the legislation and ash'arī in i'tiqād', then we say to him: This is from what is opposite to each other. No, rather it is from apostasy (or reversion), since Ash-Shāfi'ī never was ash'arī in i'tiqād."* ["Majmū' Al-Fatāwā" (4/177)]

[114] This means: The squeeze of the grave. And the evidence for this will come in "*'I'tiqād* Ibn Battah *rahimahullāh*" (21).

[115] The *qāilah*: The resting (nap) in the middle of the day.

in *dunyā*, and He is the fastest to hold to account. According to what He began with (i.e. ordained) for them of sadness and happiness (in *ākhirah*) they will return.

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾

"A group in Paradise and a group in Hellfire." (Ash-Shūrā 42:7)

18. And on that Day the people of Paradise will be in comfort, and they will be enjoying many types of pleasures, and they will be happy with the best of honoring.

19. Because on that Day they will be looking at their Lord, and they will have no difficulty in looking at Him [in His *Dhāt* (Being)] nor will they doubt.[116] Because by His honoring their faces [pointing towards Him] will be lighting up, and their eyes by His favor will be [looking] towards Him, remaining in an everlasting blessing.

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴾

"No difficulty will touch them therein, and they will never be brought out from it." (Al-Hijr 15:48)

﴿ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴾

"Its food is eternal and so is it shade. This is the final destination of those who feared (Allāh)**. And the final destination of the *kāfirūn* is Hellfire."** (Ar-Ra'd 13:35)

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[116] This is the *madhhab* of the leaders of *Ash-Shāfi'iyyah* from the earlier generations, opposite of those who ascribe to them from the *Mu'attilah* who interpret the looking at and seeing the Face of Allāh – the Exalted – with the increase in certainty in the heart. They do not affirm in reality looking with the sight at the *Dhāt* (Being) of Allāh the Exalted. We ask Allāh for the pleasure of looking at His Honorable Face.
And see what will come of commentary upon "*I'tiqād* Ar-Rāziyayn" (8).

20. And the people of rejection will on that Day be veiled from their Lord[117], and burning in Hellfire.

﴿ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴾

"It is verily evil what they have sent forth for themselves; that Allāh is displeased with them, and they will remain in the punishment." (Al-Māidah 5:80)

﴿ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ ﴾

"They will not be killed so that they will die, and the punishment will not be made lighter for them. As such we reward every ungrateful (rejecter of the blessing of Allāh)**."** (Fātir 35:36)

Except whomever Allāh wants from the *muwahhidūn* to exit from it.

21. And the obedience to those in authority in what comes from Allāh – *'azza wa jalla* – that makes Him pleased, and avoiding what comes from Allāh that makes Him displeased.

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[117] Al-Muzanī – *rahimahullāh* – said: I heard Ibn Harām Al-Qurashī say: I heard Ash-Shāfi'ī say regarding the Words of Allāh *'azza wa jalla*: **"No. On that Day they will verily be veiled from their Lord."** (Al-Mutaffifīn 83:15) He said: *"So when He veiled them due to being displeased (with them), then this is an evidence for that they will see Him when He is pleased."* ["Al-I'tiqād" (131)]
- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2571): *"So the jahmī claimed due to his kufr and boldness in his rejection of the Book of his Lord, that the righteous and the wicked altogether are veiled from their Lord. And the Book of Allāh verily refuted him when it differentiated between the righteous and the wicked. And if all of the creation had been veiled, then it would be no failure for the wicked to be veiled from their Lord, nor would this have harmed them and caused them to be in a hated and criticized state, since they, the prophets, the martyrs and the righteous altogether would be veiled from their Lord."*

22. And not rebelling when they transgress and oppress[118], and repenting to Allāh in order for Him to be kind to them in their masses.[119]

23. And refraining from (declaring) *takfīr* upon the people of the *qiblah*, and disassociating from them in what they perform (of sin), as long as they do not innovate a *dalālah* (misguidance). For whoever innovates a *dalālah* then he has exited from the people of the *qiblah*, passed through the *dīn*, and nearness to Allāh – *'azza wa jalla* – is sought by hating him and disassociating from him. And he is boycotted and belittled, and his itch is avoided, because it is even worse than the itch of scabies.

24. And one believes in the virtue of the *Khalīfah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): Abū Bakr *As-Siddīq* (*radiAllāhu 'anhu*), because he is the best of the most virtuous of the creation and the best of them after the Prophet (*sallAllāhu 'alayhi wa sallam*).

And we mention as the second after him: *Al-Fārūq*, and he is 'Umar ibn Al-Khattāb (*radiallahu 'anhu*).

They are the two ministers of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and those laying next to him [in his grave, and those who will sit with him in Paradise].[120]

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[118] This means: Their injustice.

[119] It is as if he is referring to the statement of Qatādah the interpreter (of the Qurān): Banū Isrāīl said: *"O Lord, you are in the heaven and we are on earth, so how can we know when You are pleased and when You are angry?"* He said: *"When I am pleased with you, I appoint the best of you (as leaders) over you. And when I am angry with you, I appoint the worst of you (as leaders) over you."* [Narrated by Ad-Dārimī in "Ar-Radd 'alā Al-Jahmiyyah" (61)].

[120] In "Ash-Sharī'ah" (2056) from Yahyā ibn Sulaymān ibn Nadlah who said: Hārūn Ar-Rashīd said to Mālik ibn Anas: *"What was the status of Abū Bakr and 'Umar (radiAllāhu 'anhumā) with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* So Mālik – *rahimahullāh* – said: *"Equal to the nearness of their two graves to his grave after his death."* So he said: *"You have cured me, O Mālik. You have cured me, O Mālik."*

And as the third we mention: *Dhū An-Nūrayn* 'Uthmān ibn 'Affan (*radiAllāhu 'anhu*).

Then the man of virtue and fear: 'Alī ibn Abī Tālib (*radiAllāhu 'anhum ajma'īn*).

Then the remaining of the ten for whom the Prophet (*sallAllāhu 'alayhi wa sallam*) obligated (or guaranteed) Paradise.

And we sincerely dedicate love for every man among them in accordance with what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) obligated for them of *tafdīl* (precedence).

Then for the remaining of his companions after them (*radiAllāhu 'anhum ajma'īn*).

And one believes in their virtue and they are mentioned with their good deeds. And we refrain from speaking about the disagreements among them. Because they are the best of people on earth after their Prophet, and Allāh – *'azza wa jalla* – chose them to accompany His Prophet and He made them the supporters of His *dīn*. So they are the leaders of the *dīn* and the authorities of the Muslims (*radiAllāhu 'anhum ajma'īn*).

25. And we do not forsake attending the *Jumu'ah*, [and praying it] with (both) the righteous from this *Ummah* and the wicked one is obligatory, as long as he is free from *bid'ah*. [But if he has innovated a *dalālah*, then there is no *salāh* behind him].[121]

26. And the *jihād* [in the path of Allāh] with every ruler, whether he is righteous or oppressive. And (also) the *hajj*.

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[121] And this is if it is possible for him to pray the *Jumu'ah* with someone else. But if there in his city only is one *Jumu'ah* (*salāh*) which is prayed behind the ruler, then he verily prays behind him, and he considers it valid as long as his *bid'ah* is not *mukaffirah*. And if his *bid'ah* is *mukaffirah*, such as the *bid'ah* of the *Jahmiyyah*, the *Rāfidah* and others than them, then he prays with them and then he repeats it (i.e. the *salāh*) as four (*rak'ah*), just as this has gone forth in "*I'tiqād Imām* Sufyān Ath-Thawrī *rahimahullāh*" (15).

27. And shortening the *salāh* during travel, and having the choice therein between *siyām* (fasting) and *iftār* (not fasting). [If he wants to he fasts, and if he wants to he breaks his fast].

28. These are statements (or beliefs) and deeds which the first predecessors from the leaders of the guidance agreed upon. And by the success granted by Allāh the *Tābi'ūn* followed their example and they were pleased with this. And they avoided burdening themselves with what they were not burdened with. So they became firm (upon the truth) – by the help of Allāh – and they were successful.

They did not turn away from following so that they would be neglectful. And they did not exceed it by adding something so they would transgress.

So we rely upon Allāh and we put our trust in Him. And we long for Him by following their narrations (or footsteps).

29. So this is *"Sharh As-Sunnah"* (the explanation of the *Sunnah*) which I sought to bring to light and I clarified it.

So whoever is granted success by Allāh in establishing what I have informed about, along with His favor (or support) in performing His obligatory acts of worship, while being careful in avoiding the unclean things, performing the purification for the deeds of obedience properly, performing the *salāh* in accordance with one's capabilities, and paying the *zakāh* for those who have different types of wealth, and the *hajj* for those who have (sufficient) wealth, and the five prayers which were legislated by the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). [And after the (obligatory) prayers]: The *witr salāh* every night, the two *rak'ah* at *fajr*, *salāh al-fitr* and *an-nahr*, the *salāh* of the eclipse of the sun and the moon if it occurs, and the *salāh* of *istisqā* (asking for rain) when it becomes necessary.

And staying away from the forbidden things. And carefully avoiding gossiping, lying, backbiting, oppression without any right

and to say something about Allāh which he does not know. All of these are from the *kabāir* of the forbidden things.

And seeking after earnings, foods, wives, drinks and clothes.

And staying away from desires, because they verily invite to performing the forbidden things. Because whoever pastures (his flock) around a forbidden area, he is just about to enter the forbidden area.

So whoever is happy with this, then in the *dīn* he is upon guidance and mercy is hoped for him.

May Allāh grant us and you success to His upright path, by His abundant and pre-existing bestowal, and His exalted and honorable Majesty.

And peace [upon you and the mercy of Allāh and His blessing], and upon whoever sends us the greeting of peace. And the peace of Allāh is not achieved by those who are misguided.

[And all praise is due to Allāh, Lord of all the worlds].

The *risālah* has come to an end, by the praise of Allāh and His bestowal.

And may the peace and abundant abundant blessing be upon Muhammad, his family, his companions and his pure wives.

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7

The *i'tiqād* of Ar-Rāziyayn

Abū Zur'ah 'Ubaydullāh ibn 'Abdil-Karīm (200-264h)

And

Abū Hātim Muhammad ibn Idrīs ibn Al-Mundhir (195-277h)

رَحِمَهُمَا اللهُ تَعَالَى

Information about the two writers of the *'aqīdah* and its sources

1. Abū Zu'rah Ar-Rāzī *rahimahullāh*

His name: 'Ubaydullāh ibn 'Abdil-Karīm ibn Yazīd ibn Farrūkh ibn Dāwūd Al-Qurashī Ar-Rāzī.

His *kunyah*: Abū Zu'rah.

His birth: Year 200h.

His death: Year 264h. *Rahimahullāh*.

The praise of the scholars upon him:

- AL-Hasan ibn Ahmad said: I heard Ahmad ibn Hanbal when a man was asking him and said: *"In Ar-Rayy there is a youngster called Abū Zur'ah."* So Ahmad became angry and said: *"You say youngster!!"* While rejecting this from him. Then he raised his hands and began invoking Allāh – *'azza wa jalla* – for Abū Zur'ah saying: *"O Allāh, support him against those who transgress against him. O Allāh, keep him sound and remove affliction from him. O Allāh, O Allāh…"* Among many invocations (he made).

- And Ahmad said: *"No-one crossed the bridge who memorizes more than Abū Zur'ah Ar-Rāzī."*

- And it was said to Abū Bakr ibn Abī Shaybah: *"Who from those you have seen memorized the most?"*

He said: *"I have never seen anyone who memorized more than Abū Zur'ah Ar-Rāzī."*

- Ibn Rāhūyah said: *"Every hadīth that Abū Zur'ah Ar-Rāzī does not know, then it has no foundation."*

- Abū Hātim Ar-Rāzī said: *"Abū Zu'rah is an Imām."*

2. Abū Hātim Ar-Rāzī *rahimahullāh*

His name: Muhammad ibn Idrīs ibn Al-Mundhir ibn Dāwūd ibn Mihrān Al-Handhalī Ar-Rāzī.

His *kunyah*: Abū Hātim.

His birth: Year 195h.

His death: Year 277h. *Rahimahullāh*.

The praise of the scholars upon him:

- Abū Zur'ah said: *"I never saw anyone striving more in seeking the hadīth than him."*

- Yūnus ibn 'Abdil-A'lā said: *"Abū Zur'ah and Abū Hātim are the two Imāms of Khurāsān."* And he invoked for them, and said: *"Them remaining (alive) is an advantage (or help) for the Muslims."*

- And Hibatullāh Al-Lālakāī said: *"Abū Hātim was a leader, a memorizer and a verifier."*

- Al-Khatīb said: *"Abū Hātim was one of the leaders, the memorizers and the firmly established."*

Sources of the *'aqīdah*:

This *'aqīdah* is called "Usūl As-Sunnah wa I'tiqād Ad-Dīn" and I compared and took it from a manuscript (from) Dhāhiriyyah (with the number 3748) upon which it was written: The book "Usūl As-Sunnah wa I'tiqād Ad-Dīn". And it was written on seven sheets.

And I also relied upon "Usūl I'tiqād Ahlis-Sunnah" by Al-Lālakāī, and "Mukhtasar Al-Hujjah 'alā Tārik Al-Mahajjah" by Al-Maqdisī.

*** The *i'tiqād* of Abū Zur'ah 'Ubaydullāh ibn 'Abdil-Karīm and Abū Hātim Muhammad ibn Idrīs ibn Al-Mundhir Ar-Rāziyayn, and a group from the *Salaf* among those who conveyed (the book) "Usūl As-Sunnah wa I'tiqād Ad-Dīn" from them *rahimahumullāh***

Abu Yazīd Ash-Shāmī informed us – while it was being read for him – and said: The *shaykh* Abū Tālib 'Abdul-Qādir ibn Muhammad ibn 'Abdil-Qādir ibn Muhammad ibn Yūsuf informed us – while it was being read for him, and he was listening and I was listening and he acknowledged it – and said: The *shaykh* Abū Ishāq Ibrāhīm ibn 'Umar ibn Ahmad Al-Barmakī – *rahimahullāh* – informed us and said: Abū Al-Hasan 'Alī ibn Muhammad ibn 'Abdil-'Azīz ibn Mardak ibn Ahmad Al-Bardha'ī narrated to us and said: Muhammad 'Abdur-Rahmān ibn Abī Hātim – may Allāh make him happy and be pleased with him – informed us and said:

I asked my father and Abū Zur'ah (*radiAllāhu 'anhumā*) about the *madhāhib* (i.e. beliefs) of *Ahlus-Sunnah* in the *usūl* (fundamental principles) of the *dīn*[122], and what they met the scholars upon from all of the countries, and what they believe in this? So they said:

We met the scholars from all of the countries: *Hijāz*, '*Irāq*, *Misr*, *Shām* and *Yaman*.[123] And it was from their *madhhab*:

1. That *īmān* is in speech and deeds. It increases and decreases.

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[122] Dividing the *dīn* into *usūl* (fundamental principles) and *furū'* (branches) is a correct division. And the people of knowledge agreed upon this, just as this is established in (both) their short and long *'aqāid* (pl. *'aqīdah*).
And the Book and the *Sunnah* have proven this. And I do not know anyone from *Ahlus-Sunnah* who rejected this division, just as I have clarified this in the commentary upon "Ar-Radd 'alā Al-Jahmiyyah" by Ad-Dārimī (109 and 256) and "Al-Ibānah Al-Kubrā" (732).

[123] These two leaders began this *'aqīdah* by stating the *ijmā'* of the scholars in all of the faraway lands and cities.

2. And the Qurān is the *Kalām* of Allāh and not created from all of its aspects.[124]

3. And the *Qadar* – the good of it and the bad of it – is from Allāh *'azza wa jalla*.

4. And the best of this *Ummah* after its Prophet [(*'alayhis-salātu was-salām*)] is: Abū Bakr *As-Siddīq*, then 'Umar ibn Al-Khattāb *Al-Fārūq*, then 'Uthmān ibn 'Affān, then 'Alī ibn Abī Tālib (*radiAllāhu 'anhum*).

And they are the rightly guided *Khulafā* (*radiAllāhu 'anhum*).

5. And that the ten whom the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) named, and he testified for them with Paradise, are in accordance with what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) testified to, and his words are the truth.

6. And the *tarahhum* (asking for mercy) for all of the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) and upon his family. And refraining from (mentioning) the disagreements among them.

[124] In "*I'tiqād* Ibn Battah *rahimahullāh*" (12) the meaning of: "In all of its aspects" will come.

7. And that Allāh – *'azza wa jalla* – is upon His Throne, separate from His creation.[125] Just as He described Himself in His Book, and upon the tongue of His Messenger (*sallAllāhu 'alayhi wa sallam*) without (asking or describing) *kayf* (how).

And He encompasses everything in Knowledge.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"There is nothing like (or similar to) **Him, and He is the Hearing** (and) **the Seeing."** (Ash-Shūrā 42:11)

[125] Regarding the affirmation of the *'uluw* (aboveness) of Allāh – the Exalted – over His creation *Ahlus-Sunnah wal-Jamā'ah* added their statement: *"Separate from His creation"* from the aspect of clarification and explanation, and as a repelling of the doubt and wrongful understanding which those who negated the *'uluw* innovated when they said: *"Verily, Allāh is not separate from the creation. Rather, He is with them in His Dhāt (Being) in every place."* So the people of *Sunnah* answered them saying: *"Rather, He is above His Throne, separate from His creation."*
And due to this, when an imprisoned man was brought to the judge Hishām ibn 'Ubaydullāh Ar-Rāzī, in order for him to test him in his claim that he repented from *tajahhum* and negating the *'uluw*, he said to him: *"All praise is due to Allāh for the repentance. Do you testify that Allāh is upon the Throne, separate from His creation?"* Then the *jahmī* said: *"I testify that Allāh is upon the Throne, and I do not know what separate from His creation is."* So he said: *"Return him back to prison, for he has verily not repented."*
Ibn Battah – *rahimahullāh* – said in "Al-Ibānah" (2678): *"The Muslims from the Sahābah, the Tābi'ūn and all of the people of the qiblah from the muminūn agreed upon that Allāh – 'azza wa jalla – is upon the Throne above His heavens, separate from His creation. And His Knowledge encompasses all of His creation. No-one refuses this and no-one rejects this, except the one who ascribes to the madhhab of the Hulūliyyah…* [*those who say*]*: 'Verily, there is no place which is empty of Allāh in His Being.'"*

8. And Allāh – *tabāraka wa ta'ālā* – is seen in the *ākhirah*. The people of Paradise will see Him with their sights[126], and they will hear His Speech, however He wants and just as He wants.

9. And Paradise is true, and Hellfire is true. And they are two creations that will never cease to exist.[127]

Paradise is the reward of His *awliyā* (friends, allies), and Hellfire is the punishment of the people of His disobedience, except for those whom Allāh – *'azza wa jalla* – shows mercy.

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[126] Some of those who negated the reality of the *ruyah* (i.e. seeing Allāh in *ākhirah*) claimed that they affirm seeing Allāh – *'azza wa jalla* – on the Day of Resurrection, but then they say as an evil plot and intending to make the truth unclear: *"The ruyah is without any angle, nor any facing (between the seer and the seen). And it is verily an increase in certainty and awareness of the seen."* So their affair returned to rejecting the reality of the *ruyah* and invalidating it. And then the leaders of the *Sunnah* clearly stated that the *ruyah* is with the sights (i.e. the eyes).
Benefit: And they (i.e. Abū Hātim and Abū Zur'ah) – *rahimahumallāh* – believed in the *nuzūl* (descent or coming down) of the Lord – *tabāraka wa ta'ālā* – in reality.
- Abū Zur'ah – *rahimahullāh* – said: *"These ahādīth which are mutawātirah from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam):* ***"That Allāh – 'azza wa jalla – descends every night to the lowest heaven."*** *They were verily narrated from several of the companions of the Prophet (sallAllāhu 'alayhi wa sallam) from the Prophet (sallAllāhu 'alayhi wa sallam), and with us they are sahīh and strong. The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: 'Descends (or comes down)', so we (also) say: Descends. And he did not say: 'How does He descend?' So we (also) do not say: 'How does He descend?' We say just as the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said."*
- And Abū Hātim – *rahimahullāh* – said: *"Whoever says: The nuzūl (descent) is something other than the nuzūl (in reality), and what is similar to this, he is a jahmī kāfir."* ["As-Sifāt" by Ibn Al-Muhibb (24 and 1026)]

[127] The first one to say that Paradise and Hellfire will cease to exist was Jahm ibn Safwān, and then it became a *madhhab* for the *Jahmiyyah*, just as Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2458): *"And they claimed that Paradise will cease to exist and be destroyed, and that its blessings will come to an end. And (they also claimed) that Hellfire will come to an end, and that its punishment will be cut off. (This) as a rejection of what Allāh mentioned in His Book of verses that are too many to count, regarding the eternity of the two abodes, and that their people will remain therein. Such as His Words:* **"Its food is eternal and so is its shade."** (Ar-Ra'd 13:35)*"*.

10. And the *sirāt* (path over Hellfire) is true.

11. And the *mīzān* (scale) has two palms (or hands). In them the deeds of the slaves are weighed; the good of them and the bad of them. (And this is) true.

12. And the *hawd* (basin) which our Prophet (*sallAllāhu 'alayhi wa sallam*) is honored with is true.

13. And the *shafā'ah* (intercession) is true.

14. And that some people from the people of Tawhīd will exit Hellfire due to the *shafā'ah* is true.

15. And the punishment in the grave is true.

16. And Munkar and Nakīr [are true].[128]

17. And the honorable writers (of the deeds) are true.

18. And the resurrection after death is true.

19. And the people of *kabāir* (major sins) are subject to the *Mashīah* (Will) of Allāh *'azza wa jalla*.

20. And we do not declare *takfīr* upon the people of the *qiblah* due to their sins, and we leave the affair of their secrets (i.e. inner state) to Allāh *'azza wa jalla.*

21. And we perform the obligation of *jihād* and *hajj* with the leaders of the Muslims in every era and time.

[128] The *ijmā'* regarding the correctness of these two names has been concluded, just as this has gone forth in "*I'tiqād* Ahmad" (18).

22. And we do not consider *khurūj* (rebelling) against the leaders (permissible), nor (participating in) fighting during (times of) *fitnah*.[129]

23. And we listen and obey whoever Allāh – *'azza wa jalla* – places in authority over our affairs, and we do not withdraw our hand from obedience.

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[129] The people of *Sunnah* and *athar* (narration) do not disagree regarding this, only the *Khawārij* the *Māriqah*, about whom the Prophet (*sallAllāhu 'alayhi wa sallam*) informed about with his words: ***"They will pass through Islām just as an arrow passes through the game (or target)."*** And the *ijmā'* of the righteous *Salaf* regarding the prohibition of rebelling against the people of authority and the oppressive rulers is *mutawātir*, just as the leaders of the *Sunnah* stated their *ijmā'* in their *'aqāid*. Because there is almost no *'aqīdah* among their *'aqāid*, except that it contains the prohibition of rebelling and declaring those who do it as innovators. And based upon this the words of Ibn Hajar in "Tahdhīb At-Tahdhīb" (2/288) are <u>not</u> taken into consideration, in the biography of the *khārijī* Al-Hasan ibn Sālih: *"And their words: 'He used to consider the sword (permissible)' means: He would believe that rebelling against the oppressive rulers (is permissible). And this is an old madhhab of the Salaf, but the issue became established upon not doing this… etc."* Because the *'aqāid* of the *Salaf* invalidates this conveyance from them, and it refutes it from its core.

Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (44): *"The scholars of earlier and present times do not disagree (regarding): That the Khawārij are evil people and disobedient towards Allāh – the Exalted – and His Messenger (sallAllāhu 'alayhi wa sallam). And even though they pray, fast and strive in (performing) worship, then this will not benefit them. Yes, and they apparently show (that they) command to the good and forbid the evil, but this will not benefit them, because they are people who interpret the Qurān in accordance with what they desire (and) they distort (the truth) for the Muslims. And Allāh – the Exalted – verily warned us against them, the Prophet (sallAllāhu 'alayhi wa sallam) (also) warned us against them, the rightly guided khulafā (also) warned us against them after him, and the Sahābah (radiAllāhu 'anhum) and those who followed them in goodness (also) warned us against them."*

24. And we follow the *Sunnah* and *Jamā'ah*[130], and we stay away from deviation, disagreement and disunity.[131]

25. And that *jihād* is continuous – since Allāh – *'azza wa jalla* – sent His Prophet (*sallAllāhu 'alayhi wa sallam*) until the Hour is established – with those who are in authority from the leaders (or rulers) of the Muslims. And nothing can invalidate it.

26. And likewise the *hajj*.

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[130] At-Tirmidhī – *rahimahullāh* – said in "As-Sunan" (4/466): *"And the tafsīr (explanation) of 'Al-Jamā'ah' for the people of knowledge is: The people of understanding, knowledge and hadīth…'"*
Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (3): *"And the foundation upon which the Jamā'ah is built is the companions of Muhammad (sallAllāhu 'alayhi wa sallam), may Allāh have mercy upon them all. And they are the people of Sunnah and Jamā'ah. So whoever does not take (his religion) from them, he has verily gone astray and innovated. And every innovation is misguidance, and the misguidance and its people are in Hellfire."*
And Ishāq ibn Rāhūyah – *rahimahullāh* – said*: "If you asked the ignorant people: 'Who are the Suwād Al-A'dham?' They would say: 'The masses of the people.' And they do not know that the Jamā'ah is a scholar who adheres to the narration of the Prophet (sallAllāhu 'alayhi wa sallam) and his way. So whoever is with him and follows him, then he is the Jamā'ah. And whoever opposes in this, he has left the Jamā'ah."* ["Al-Hilyah" (9/239)]

[131] Ad-Dārimī – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (p.68): *"Verily, the one who wants to deviate from the truth he will follow the deviant (or abnormal) statements of the scholars, and he will hold on to their missteps (or faults). And the one who makes the truth a leader for himself, he follows the well-known from the statements of their Jamā'ah, and he turns with their majority (i.e. the Salaf). So these are two clear signs which are used to determine the following of a man and his innovation."*

27. And paying the *sadaqāt* (i.e. *zakāh*) form the *sawāhim* (i.e. camels, cows, and sheep that are pasturing all year round, and are not fed) to those in authority from the leaders of the Muslims.[132]

28. And the people are *muminūn* in their judgments and inheritances. It is not known what they are with (i.e. in the Sight of) Allāh – *azza wa jalla*.

a. So whoever says: *"I am a mumin in reality"*, he is a *mubtadi'*.

b. And whoever says: *"I am a mumin with Allāh"*, he is from the liars.

c. And whoever says: *"I am verily a mumin (i.e. believer) in Allāh"*, then he is correct.[133]

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[132] *Ahlus-Sunnah* agreed upon that the *zakāh* that is paid to those in authority is the *zakāh* of the cattle, and that which sprouts from the ground of grains (or seeds) and fruits (or produce). As for the remaining types of *zakāh*, such as gold, silver and other than this, then the one paying it can choose. If he wants to he gives it to them, and if he wants to he distributes it himself.
- Abū 'Ubayd Al-Qāsim ibn Sallām – *rahimahullāh* – said in "Al-Amwāl" (2/243) (Chapter: Giving the *sadaqah* (i.e. *zakāh*) to the leaders, and the disagreement of the scholars in this): *"All of these narrations which we have mentioned regarding paying the sadaqah to those in authority and distributing it (yourself) are all acted upon. And this is specifically regarding the zakāh of gold and silver; no matter which of the two things a person does, then he has fulfilled the obligation upon him. And with us this is the belief of the people of Sunnah and knowledge from the people Hijāz, 'Irāq and others than them regarding the gold and silver. Because the Muslims are entrusted to (pay) it just as they are entrusted with (performing) the salāh. But as for the cattle, grains and fruits, then only the leaders undertake this, and it is not for its owner to keep it hidden from them. And even if he himself distributes it and divides it out correctly, then this does not fulfill (the obligation) for him, and it is upon him to return it to them. The people of Sunnah and athar differentiated between this (i.e. the two types). Do you not see that Abū Bakr As-Siddīq (radiAllāhu 'anhu) fought against the people of apostasy with the Muhājirūn and Ansār due to the withholding of the zakāh of cattle, and he did not do this regarding the gold and silver? And likewise, a man with his zakāh passed by Al-'Āshir, so he (i.e. Al-'Āshir) took it from him. And for us, this verily fulfills (the obligation) for him, because he is from the rulers. And as such the scholars gave fatwā."* And then he mentioned the narrations and some issues that are related to this. So have a look at it if you want further information.

[133] Because he is stating what he believes in his heart without any doubt and uncertainty. But as for the one who says that he is a *mumin* with Allāh or in =

29. And the *Murjiah* are *mubtadi'ah dullāl* (misguided innovators).[134]

30. And the *Qadariyyah* are *mubtadi'ah dullāl* (misguided innovators).

31. And whoever among them rejects that Allāh – *'azza wa jalla* – knows what will happen before it happens, he is a *kāfir*.[135]

32. And that the *Jahmiyyah* are *kuffār*.[136]

33. And [that] the *Rāfidah* refused (or rejected) Islām.

34. And that the *Khawārij* are *murrāq* (i.e. people who pass through the *dīn* and leave it).[137]

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reality, then this is a fabricated lie and a testimony of what he does not know; (which is) whether or not Allāh – *'azza wa jalla* – has accepted his deeds.

[134] They are the (so-called) *Murjiah Al-Fuqahā*; those who excluded the deeds from *īmān*. And this is an *ijmā'* regarding declaring them to be misguided and innovators, opposite of those who say: *"They are verily the Murjiah of Ahlus-Sunnah"*, and that the disagreement with them only is a disagreement in terms and definitions. And this statement is refuted by the *ijmā'* stated by these two leaders. And further clarification will come in "I'tiqād Harb Al-Karmānī *rahimahullāh*" (92).

And as for the *Murjiah Jahmiyyah* who say: *"Īmān is the knowledge without any speech or deeds"*, then *Ahlus-Sunnah* agreed upon their *kufr*.

[135] The *Qadariyyh* are of two types: The *Qadariyyah* who are innovators, and they are those who negate that the deeds of the slaves are created along with their belief that Allāh – the Exalted – knows everything.

And the extreme *Qadariyyah* who are *kuffār*, and they negate the (pre-existing) knowledge of Allāh the Exalted.

[136] And they are the ones who negate the *'uluw* of Allāh – the Exalted – over His creation, and they say: *"Verily, the Qurān is created. And Allāh verily does not speak with letter and sound, and He is not seen with the sights. And He does not have a Hand or a Face in reality."* And they invalidate all of the Attributes. And *Ahlus-Sunnah* agreed upon their *kufr* and exiting them from the seventy-two groups.

[137] Based upon the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"They will pass through the dīn, just as the arrow passes through the target."***

- Abū 'Ubayd – *rahimahullāh* – said in "Gharīb Al-Hadīth" (1/266): *"This means: When it (i.e. the arrow) enters it (i.e. the target animal) and then exits from it, nothing (i.e. no blood or intestines) from it sticks to it. And likewise is it when these enter into Islām (and) then they exit from it, they do not hold on to anything from it."*

35. And whoever claims that the Qurān is created, he is a *kāfir* [in Allāh the Almighty] with a *kufr* that exits from the *millah*.[138]

36. And whoever doubts his *kufr*, from those who understand, he is a *kāfir*.

37. And whoever doubts regarding the *Kalām* of Allāh – *'azza wa jalla* – and stops regarding it due to doubting, (and) he says: *"I do not know whether it is created or not created"*, then he is a *jahmī*.

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[138] Several people from the leaders of the *Sunnah* conveyed the same as what these two leaders conveyed of *ijmā'* regarding the *kufr* of those who say that the Qurān is created being *kufr akbar* which exits from the *millah*. And whoever conveys something else from them, he is mistaken and has made a false claim, and he has fabricated lies against them (by stating) what they never said.
- Abū Ja'far Al-Faqīh said: I asked Abū Al-Qāsim Sulaymān At-Tabarānī: *"What do you say about those who say: Verily, the people of Tawhīd will exit Hellfire, except those who say: The Qurān is created?"*
So he wrote in his answer: *"Whoever says that the Qurān is created, he is a kāfir in Allāh the Almighty without any disagreement between the people of knowledge and Sunnah. Because he claims that Allāh – the Exalted – is created, because the Qurān is the Kalām of Allāh – 'azza wa jalla – which He spoke. And He spoke it to Jibrīl Ar-Rūh Al-Amīn, and (then) Jibrīl ('alayhis-salām) came down with it from Allāh as such. Allāh – tabāraka wa ta'ālā – said:* ***"Ar-Rūh Al-Amīn* came down with it."** (Ash-Shu'arā 26:193). *And (that) Jibrīl came down with it upon your (i.e. Muhammad) heart. Whoever says: The Qurān is created, he is worse than the Jews, the Christians and the worshipper of the idols, and he is not from the sincere people of Tawhīd whom if Allāh enters them into Hellfire as a punishment from Him, due to some deeds that obligated Hellfire for them, then Allāh will exit them from Hellfire due to His mercy and the intercession of His Prophet Muhammad (sallAllāhu 'alayhi wa sallam), and the intercession of the intercessors.*
And whoever claims that the one who says: 'Verily, the Qurān is created' will exit from Hellfire, he is kāfir just like the one who claims that the Jews and the Christians will exit from Hellfire." ["Al-Hujjah" by Ibn Tāhir (56)]
- And see the chapter by Ibn Battah in "Al-Ibānah Al-Kubrā" (63/Chapter: The permissibility of killing them and the impermissibility of their inheritance for their relatives from the Muslims).

38. And whoever stops regarding the Qurān due to ignorance, he is taught (the truth) and declared to be an innovator, but *takfīr* is not declared upon him.[139]

39. And whoever says: *"My lafdh (pronunciation) of the Qurān is created"* or *"The Qurān by my lafdh (pronunciation) is created"*, he is a *jahmī*.

Abū Muhammad Ibn Abī Hātim said: And I heard my father (*radiAllāhu 'anhu*) say:

40. And the sign of the people of *bida'* is: Slandering the people of *athar* (narration).

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[139] This is a very important division in the issue of stopping regarding the Qurān, since those who stop regarding it are of many types.
Some of them stops as a way to make the truth unclear and deceiving in order for them not to be exposed (in their *kufr*). So they hide the statement of the Qurān being created, and they seek cover by stopping (and not saying created or not created). And this type is worse than the *Jahmiyyah*, just as the leaders have said.
And some of them stops due to doubting and not knowing whether it is created or not created. And these are the ones whom the leaders called: *Ash-Shākkah* or *Ash-Shukkāk* (i.e. the doubters).
And some of them stops due to ignorance, such as the ordinary people and others.
- *Imām* Ahmad – *rahimahullāh* – was asked regarding the *Wāqifah*, so he said: *"Whoever among them disputes and is known for kalām (philosophy), then he is a jahmī. And whoever is not known for kalām, he is avoided until he returns (to the truth). And whoever does not know, he should ask and learn."* ["As-Sunnah" by 'Abdullāh ibn Ahmad (209)]
- And Ahmad ibn Manī' (d. 244h) – *rahimahullāh* – said: *"Whoever stops regarding it, then if he is from those who do not understand, such as the greengrocer, the women and the boys, then nothing is said about him and he is taught (the truth). And if he is from those who understand, then drag him to the valley of the Jahmiyyah."* ["Al-Hujjah fī Bayān Al-Mahajjah" (1/424)].

41. And the sign of the *zanādiqah* is: Them calling (or naming) the people of *athar*: *Hashwiyyah*.[140] They wish to invalidate the *āthār* (narrations).

42. And the sign of the *Jahmiyyah* is: Them calling the people of *Sunnah*: *Mushabbihah*.[141]

43. And the sign of the *Qadariyyah* is: Them calling the people of *Sunnah*: *Mujbirah*.[142]

44. And the sign of the *Murjiah* is: Them calling the people of *Sunnah*: *Mukhālifah* and *Nuqsāniyyah*.

45. And the sign of the *Rāfidah* is: Them calling the people of *Sunnah*: *Nābitah*.[143]

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[140] The *hashw* of words is the redundancy of words; the extra which is not leaned upon, and likewise it is with people. And the *hashwah* of the people are the useless ones of them. (Lisān Al-'Arab 14/180).
And these people criticize them with this, because they (i.e. *Ahlus-Sunnah*) prefer the *Sunnah* and the narration over their intellects and opinions, and they do not put their intellects in use in front of the clear and correct text. Opposite of the *zanādiqah* and the people of *raī* (opinion). For verily, the intellect and opinions are preferred for them over the text.

[141] The reason for this name has gone forth in "*I'tiqād* Qutaybah ibn Sa'īd *rahimahullāh*" (paragraph 31).

[142] The reason for this name has gone forth in "*I'tiqād* Qutaybah ibn Sa'īd *rahimahullāh*" (paragraph 32).

[143] The *nābit* is something small and despised, so they are describing them and being small and nothing (i.e. completely insignificant).
And in "*I'tiqād* Abū Hātim": *"Them calling them: Nāsibah, which means that they (i.e. Ahlus-Sunnah) raised hatred towards the people of the household (of the Prophet (sallAllāhu 'alayhi wa sallam))."*

[And all of this is disobedience]. The people of *Sunnah* are only given one name, and it is impossible for them to be gathered under these names.[144]

*** Abū Muhammmad said: And I heard my father and Abū Zur'ah:**

46. Command to boycotting the people of *zaygh* (deviation) and *bida'* (innovation), and they were very severe in their opinion (regarding this).[145]

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[144] As-Sābūnī said in "'Aqīdah Ashāb Al-Hadīth" (p. 306) while commentating on these words: *"In these names which the people of bida' called the people of Sunnah, they followed the path of the mushrikūn with (i.e. in how they treated) the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). They shared (some different) statements regarding him. Some of them called him a magician. And some of them (called him) a soothsayer. And some of them (called him) a poet. And some of them (called him) crazy. And some of them (called him) afflicted. And some of them (called him) a dishonest fabricator of lies and slander. And the Prophet (sallAllāhu 'alayhi wa sallam) is far away from and innocent of these words of criticism, and he was nothing but a chosen prophet and messenger. Allāh – 'azza wa jalla – said:* **"Look how they put forth examples about you so they went astray. And they will not be able** (to find) **a** (true) **path."** (Al-Isrā 17:48).
And likewise did the mubtadi'ah (innovators) – may Allāh humiliate them – share some (different) statements regarding the carriers of his information, the conveyers of his narrations, and the narrators of his ahādīth; those who followed it and took the guidance from his Sunnah. So some of them called them Hashwiyyah. And some of them Mushabbihah. And some of them Nābitah. And some of the Nāsibah. And some of them Jabariyyah. While the companions of the hadīth are saved, innocent, pure, clean and free from these words of criticism. And they are nothing but the people of the glowing Sunnah and the satisfactory sīrah… Allāh – jalla jalāluhu – granted them success in following His Book… and following His Messenger (sallAllāhu 'alayhi wa sallam) in his narrations…"

[145] Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (2256): *"Everyone who adheres to what we have mentioned in this book should boycott all of the people of desires from the Khawārij, the Qadariyyah, the Murjiah and the Jahmiyyah. And (also) everyone who ascribed to the Mu'tazilah, all of the Rawāfid, all of the Nawāsib, and everyone whom the leaders of the Muslims have described as being a mubtadi' of a bid'ah of dalālah, and this is correct regarding him. Then one should not speak with him, he should not greet him, he should not sit with him, he should not pray behind him, he is not married and whoever knows him should not marry anyone to him. And he should not be a partner with him (in anything), he should not work with him, he should not debate him and he should not dispute with him. Rather, he should humiliate him by degrading (or dishonoring) him. And if you meet him on a street, you should go on another one if you are able to do this."*

47. And reject (for anyone) to write books about the *raī* (opinion) without any *āthār*.

48. And prohibit to sit with the people of *kalām* (philosophy).

49. And (prohibit) to look in the books of the *mutakallimūn* (i.e. followers of *kalām*), and they would say: *"The follower of kalām will never succeed."*[146]

Completed

And all praise is due to Allāh, the Lord of all the worlds

And may the peace and abundant blessing of Allāh be upon Muhammad the Prophet and his family

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[146] Ibn Al-Qayyim said in "At-Turuq Al-Hakīmah" (2/710): *"There is no liability for burning misguiding books and destroying them. Al-Marrūdhī said: I said to Ahmad: 'I borrowed a book in which there are some hideous things. Do you think I should rip it apart or burn it?' He said: 'Yes.' So he burned it.*
And the Prophet (sallAllāhu 'alayhi wa sallam) verily saw a book in the hand of 'Umar (radiAllāhu 'anhu) which he had copied from the Tawrāh, and he liked that it was in accordance with the Qurān. Then the face of the Prophet (sallAllāhu 'alayhi wa sallam) changed and became yellow, until 'Umar went with it to an oven and threw it in it.
So how about if the Prophet (sallAllāhu 'alayhi wa sallam) would see what has been written after him of books in which the Qurān and Sunnah are opposed?! Allāhul-Musta'ān.
And all of these books which contain opposition to the Sunnah are not allowed. Rather, it is allowed to erase and destroy them. And there is nothing which is more harmful for the Ummah than it.
And the Sahābah (radiAllāhu 'anhum) verily burned all of the masāhif which were different than the mushaf of 'Uthmān (radiAllāhu 'anhu), due to fearing disagreement for the Ummah. So how about if they saw these book which have caused disagreement and disunity between the Ummah?
Ahmad said: 'Writing books has destroyed them. They left the narrations of the Prophet (sallAllāhu 'alayhi wa sallam) and turned to kalām.'
And the intended is, that these books which contain lies and bid'ah it is obligatory to destroy and erase, and they are more deserving of this than the instruments of amusement and music, and (also more deserving of this than) destroying the container of alcohol. For verily, its harm is greater than the harm of these, and there is no liability in them (i.e. the one who destroys it is not obliged to compensate for it)."

*** Addendum**

Ibn Abī Hātim – *rahimahullāh* – found an *'aqīdah* which is specific for his father (only), and it is similar to this *'aqīdah* which he narrated from him and from Abū Zu'rah *rahimahumallāh*. But that *'aqīdah* is alone in mentioning some important topics which was not mentioned here, so I liked to mention it to complete the benefit.

Ibn Abī Hātim said: I found in some of the books of Abū Hātim Muhammad ibn Idrīs ibn Al-Mundhir Al-Handhalī Ar-Rāzī – *rahimahullāh* – some of what he was heard saying:

Our *madhhab*, our choice and what we believe and worship Allāh by – and we ask Him for safety in the *dīn* and *dunyā* – is:

1. Following the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), his companions, those who followed them, and those (who followed them) after them in goodness.[147]

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[147] And he – *rahimahullāh* – said: *"Knowledge for us is what came from Allāh – the Exalted – from the nāsikh (abrogating) words of the Book, and not the mansūkh (abrogated). And what is correct of the narrations from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) from that which no-one opposes. And what came from the knowledgeable from the Sahābah which they agreed upon. And if they disagreed then one does not exit from their disagreement (i.e. you choose one of their opinions). But if this is hidden (on unclear) and it cannot be understood, then (you take) from the Tābi'ūn."*
- And likewise did *Imām* Ahmad – *rahimahullāh* – say: *"It is verily upon the people to follow the narrations from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and knowing the correct of them from the incorrect. Then after that the statements of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), if there is no disagreement in their statements. And if there is disagreement, then he looks in the Book, and whichever of their statements is most similar to the Book, then he follows that, or he follows (that which is most similar to) the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). But if there is nothing from the Prophet (sallAllāhu 'alayhi wa sallam), nor from any of the companions of the Prophet (sallAllāhu 'alayhi wa sallam), then he look in the statements of the Tābi'ūn. Then he follows whichever of their statements is most similar to the Book and the Sunnah, and he leaves what the people have innovated after them."* ["Badāi' Al-Fawāid" (5/1428)]
- And Al-Marrūdhī – *rahimahullāh* – said: I heard Abū 'Abdillāh describe how knowledge is taken. He said: *"We look into what came from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). And if there is nothing, then from his companions* =

2. And adhering to the *madhhab* of *Ahlul-Athar* (the people of narration), such as: Abū' Abdillāh Ahmad ibn Hanbal, Ishāq ibn Ibrāhīm (i.e. Ibn Rāhūyah), Abū 'Ubayd Al-Qāsim ibn Sallām and Ash-Shāfi'ī.

3. And holding on to the Book and the *Sunnah*, and defending the leaders who follow the narrations of the *Salaf*.

4. And choosing what was chosen by the people of *Sunnah* from the leaders of the countries – such as: Mālik ibn Anas in *Al-Madīnah*, Al-Awzā'ī in *Shām*, Al-Layth ibn Sa'd in *Misr*, and Sufyān Ath-Thawrī and Hammād ibn Zayd in *'Irāq* – in the incidents regarding which there is no narration from the Prophet (*sallAllāhu 'alayhi wa sallam*), the *Sahābah* and the *Tābi'ūn*.

5. And leaving the opinion of those who try to make the truth unclear, those who distort the truth, those who adorn falsehood, those who use trickery (to misguide others) and the liars.

(radiAllāhu 'anhum). And if there is nothing, then from the Tābi'ūn." ["Al-Ādāb Ash-Shar'iyyah" (2/53)]

6. And not looking into the books of Al-Karābīsī[148], and avoiding whoever defends him from his companions and his students, such as: Dāwūd Al-Asbahānī[149] and his likes, and his followers.

7. And the *Wāqifah* and the *Lafdhiyyah* are (both) *Jahmiyyah*. Abū 'Abdillāh Ahmad ibn Hanbal [our *Imām* and the *Imām* of the Muslims] declared them to be *Jahmiyyah*.[150]

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[148] Husayn Al-Karābīsī the *mutakallim* (d. 248h). The first who innovated the opinion of *lafdh* (pronunciation).
- It was said to *Imām* Ahmad *rahimahullāh*: *"The fitnah of Al-Karābīsī occurred in his statement: 'My pronunciation of the Qurān is created.' And he afflicted the people."* So he said: *"Be aware, be aware. Be aware, be aware against this Al-Karābīsī. Do not speak with him, and do not speak with whoever speaks with him."*
- And it was said to him*: "Verily, Al- Karābīsī says: 'Whoever does not say: My pronunciation of the Qurān is created, he is kāfir.'"* He said: *"Rather, he is kāfir."*
- And he said: *"Bishr Al-Marīsī died, and Al-Karābīsī replaced him."*
[Al-Lālakāī (2239) and (2254) and (2256/b)].
- Abū Tālib – *rahimahullāh* – said: They informed me about Al-Karābīsī that he mentioned the Words of Allāh: **"Today I have perfected your *dīn*."** (Al-Māidah 5:3) He said: *"If our dīn had been perfected for us there would not have been this disagreement."* So he (i.e. Ahmad ibn Hanbal *rahimahullāh*) said: *"This is clear kufr."*
["Tabaqāt Al-Hanābilah" (1/85)]

[149] The leader of the *Dhāhiriyyah*: Dāwūd ibn 'Alī ibn Khalaf Al-Asbahānī. He died in the year 270h.
- Ibn Abī Hātim – *rahimahullāh* – said in "Al-Jarh wat-Ta'dīl" (3/410): *"Dāwūd ibn Khalaf Al-Asbahānī. He was misguided, an innovator, a distorter and a trickster. I verily saw him and I heard his words, and I told it to my father and Abū Zur'ah, and they were not pleased with his statement. And as for my father – rahimahullāh – then one of his books called 'Kitab Al-Buyū' was brought to him, and (in it) he slandered the people of hadīth, criticized them and blamed them due to their abundance in seeking the hadīth and travelling for this. So my father wrote a book regarding the refutation of him which was about fifty pages."*
See: "Dhayl As-Sunnah" by Al-Khallāl (32/2183) and Al-Lālakāī (580).

[150] In "*I'tiqād* Harb Al-Karmānī *rahimahullāh*" the definition of the *Wāqifah* and the *Lafdhiyyah* will come.
Notice: Look how this great *Imām* used *Imām* Ahmad – *rahimahullāh* – as an argument in the issues of *Sunnah* and *i'tiqād*, and he testified that he is 'our *Imām* and the *Imām* of the Muslims'. So may the mercy of Allāh be upon Abū 'Abdillāh, the *Imām* of *Ahlus-Sunnah wal-Jamā'ah*.

May Allāh grant us and every *mumin* success in (performing) what He loves of words and deeds. And may the peace and blessing of Allāh be upon Muhammad and all of his family.[151]

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[151] I verily mentioned it in its full length in "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar" (30).

8

The *i'tiqād* of Harb ibn Ismā'īl Al-Karmānī

(d. 280h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: Harb ibn Ismā'īl ibn Khalaf Al-Handhalī As-Sīrjānī Al-Karmānī.

An ascription to *Karmān*, with *fathah* and then *sukūn*, and the last of it is (the letter) *nūn*. And perhaps it was with *kasrah* (i.e. *Kirmān*), but it is more known to be correct with *fathah*. And it (i.e. *Karmān*) is now a city from the most important cities in Iran.

His *kunyah*: Abū Muhammad.

His birth: Around 190h.

His death: Year 280h. *Rahimahullāh*.

The praise upon him:

- Al-Khallāl said: *"He was an honorable man. Al-Marrūdhī encouraged me to travel out to (meet) him."*

- And Adh-Dhahabī said in "Al-'Uluw" (2/1179): *"Harb was from the containers of knowledge. He carried (knowledge) from Ahmad and Ishāq. And he was the scholar of Karmān in his time. He is mentioned alongside Al-Athram and Al-Marrūdhī. Al-Khallāl travelled to him and narrated much from him."*

The sources of the *'aqīdah*:

I compared and took this *'aqīdah* from the only handwritten manuscript, and from the *risālah* of Al-Istakhirī, which is ascribed to Ahmad *rahimahullāh*. And from "Hādī Al-Arwāh" by Ibn Al-Qayyim.

Notice: (The text of) this *'aqīdah* was ascribed to *Imām* Ahmad – *rahimahullāh* – from the narration of Al-Istakhirī, but it is not established from him.

Chapter: Stating the *madhhab*

Abu Al-Qāsim said: Abū Muhammad Harb ibn Ismā'īl narrated to us and said:

1. This is the *madhhab* (path, way, belief) of the leaders of knowledge, the people of *athar* (narration), and the people of *Sunnah*; those who are known for it (i.e. the *Sunnah*) and who are followed in it. [From the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) until this day of ours].

And I met whom I met from the scholars of the people of *'Irāq*, *Hijāz*, *Shām* and others than them upon this (belief).[152]

[152] Harb – *rahimahullāh* – is going to mention the descriptions of the scholars who are to be followed in paragraph (9).

So whoever opposes anything from these *madhāhib* (pl. *madhhab*) or speaks badly of it, or criticizes the one who speaks of it, then he is a *mukhālif* (opposer) *mubtadi'* (innovator) who has left the *Jamā'ah*, he has deviated from the *manhaj* of the *Sunnah* and (from) the path of truth.[153]

And this is the *madhhab* of Ahmad, Ishāq ibn Ibrāhīm ibn Makhlad[154], 'Abdullāh ibn Az-Zubayr Al-Humaydī[155], Sa'īd ibn

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[153] In this there is a refutation of the one who claims that a man does not exit from the *Sunnah* and become a *mubtadi'* before the *bid'ah* is predominant in him! Because the leaders of the *Sunnah* judge a person with (i.e. as being upon) *bid'ah* and his exit from the *Sunnah* by the occurrence of an opposition from him in one single issue from the issues of *usūl al-i'tiqād* (the fundamental principles of belief), such as negating the *'uluw*, stating that the Qurān is created, negating the *Qadar* or excluding the deeds from *īmān*, even if he agrees with *Ahlus-Sunnah* in the majority of their beliefs. Just as *Imām* Ahmad – *rahimahullāh* – said: *"And from the obligatory Sunnah, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people."*
- And Ibn Al-Bannā said: *"They do not disagree regarding any of these usūl. And whoever differs in anything from them, then they would disassociate from him, hate him, declare him to be an innovator and boycott him."* ["Al-Mukhtar" (66)]
- And As-Sābūnī said in "'Aqīdah Ashāb Al-Hadīth" (176): *"And they would not occupy themselves with these newly innovated matters of innovation which have become common, apparent and widespread between the Muslims. And if one of these would occur upon the tongue of a person in the time of these leaders, then they would boycott him, declare him to be an innovator and a liar, and they would afflict him with every harm and hated thing."*
And similarly they would not judge a man as being upon the *Sunnah* before he would agree with all of its *usūl*, just as Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (169): *"And it is not allowed for a man to say: 'Fulān is a follower of Sunnah', before it is known from him that all of the traits of the Sunnah are gathered in him. So he is not called 'a follower of the Sunnah' before all of the Sunnah is gathered in him."*

[154] At-Tamīmī Al-Handhalī Al-Marwazī. Abū Ya'qūb, who is known as Ibn Rāhūyah (d. 238h) *rahimahullāh*. *Imām* Ahmad – *rahimahullāh* – said: *"Ishāq for us is an Imām (leader) from the aimmah (leaders) of the Muslims."*

[155] Abū Bakr Al-Qurashī Al-Asadī. He died in year 219h *rahimahullāh*. *Imām* Ahmad – *rahimahullāh* – said: *"Al-Humaydī for us is an Imām."*

Mansūr[156] and others than them, among those whom we sat with and whom we took knowledge from. And from their belief was:

2. *Īmān* (belief) is in: Speech, deeds, intention and holding on to the *Sunnah*.[157]

3. And *īmān* increases and decreases.

4. And *istithnā* (an exception) is made in *īmān* [except that the exception is not doubting (in ones *īmān*), rather it is] a *Sunnah* which has gone forth from the scholars.[158]

5. And if a man is asked: *"Are you a mumin (believer)?"*[159] Then he should say:

a. *"I am a mumin, in shā Allāh."*

b. Or: *"I hope I am a mumin."*

c. Or he says: *"I have believed in Allāh, His angels, His books and His messengers."*

6. And whoever claims that *īmān* is in words without deeds, he is a *murjī*.

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[156] He died in the year 227h *rahimahullāh*. *Imām* Ahmad – *rahimahullāh* – said: *"(He is) from the people of virtue and truthfulness."*

[157] The expressions (or wordings) of the *Salaf* differed when clarifying the pillars of *īmān*, and their meanings are one. And this is the refutation of the *Murjiah* who excluded the deeds from *īmān*, or they made it (i.e. the deeds) into being a condition for the completion of it.

[158] The *istithnā* in *īmān* is that a person says: *"I am a mumin, in shā Allāh."*

[159] The leaders of the *Sunnah* hated for a man to ask someone: *"Are you a mumin?"* And Al-Ājurrī – *rahimahullāh* – dedicated a chapter for this in "Ash-Sharī'ah": (28/Chapter: Regarding those from the scholars who hated for a person to ask someone and say to him: *"Are you a mumin?"* For them he is a *mubtadi'* and an evil man).

7. And whoever claims that *īmān* is in words, and that the deeds are laws[160], he is a *murjī*.

8. And if he claims that *īmān* does not increase and decrease, then he is a *murjī*.

9. And if he says: *"Verily, īmān increases but it does not decrease"*, then he has verily said the statement of the *Murjiah*.[161]

10. And whoever does not believe in the *istithnā* (exception) in *īmān*, he is a *murjī*.

11. And whoever claims that his *īmān* is like the *īmān* of Jibrīl or the angels, he is a *murjī*, and he is more wicked than the *murjī*, because he is a liar.

12. And whoever claims that the people do not differ in their *īmān*, he has verily lied.

13. And whoever claims that the acknowledgment (of *īmān*) benefits (if it is) in the heart, even if he does not utter it, he is a *jahmī*.[162]

14. And whoever claims that he is a *mumin* with (i.e. in the Sight of) Allāh, who has completed *īmān*, then this is from the most hideous of the statements of the *Murjiah* and the most horrible.

15. And the *Qadar* (Divine Decree), the good of it and the evil, the small of it and the big, the apparent of it and the hidden, the sweet

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[160] The *īmān* for the *Murjiah* is the words and the belief, so there is no connection between *īmān* and the deeds. And the deeds for them is a legislation which Allāh – *'azza wa jalla* – legislated for His slaves, and it is not from *īmān*.

[161] None of the leaders of the *Sunnah* ever said: *"Īmān does not decrease."* Rather, some of them refrained from using the word 'decrease' regarding *īmān*, due to it not being mentioned in the texts for them. And they would not reject its decrease, opposite of the *Murjiah*.
And verily did some of the leaders express the increase and decrease of *īmān* by their statement: *"The īmān differs (from person to person)"*, just as this was announced in "*I'tiqād* Qutaybah ibn Sa'īd *rahimahullāh*" (11).

[162] *Īmān* for the *Jahmiyyah* is that a slave knows his Lord – *'azza wa jalla* – in his heart, without any words or deeds (i.e. merely knowing Allāh is enough).

of it and the bitter, the loved of it and the hated, the good of it and the bad of it and the first of it and the last is (all) from Allāh *tabāraka wa ta'ālā*. A judgment which He judged upon His slaves and a decree which He decreed upon them. None of them escape the *Mashīah* (Will) of Allāh – *'azza wa jalla* – and they do not transgress His judgment. Rather, they all end up with what He has created them for, and they fall in what He has decreed for them without any exception, and this is justice from Him *'azza Rabbunā wa jalla*.

And fornication, stealing, drinking alcohol, killing a person, consuming illegal wealth, associating partners with Allāh, sins and acts of disobedience are all (performed) with a judgment and decree from Allāh, without anyone from the creation having an argument against Allāh. Rather, the conclusive argument belongs to Allāh.

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

"He is not asked about what He does, while they will be asked."
(Al-Anbiyā 21:23)[163]

16. And the Knowledge of Allāh regarding His creation is pre-existing and with a Will from Him; He verily knew the sin from Iblīs and from others than him among those who disobeyed Him, from the (first) time when our Lord – *tabāraka wa ta'ālā* – was disobeyed until the Hour is established. And He created them for that.

And He knew the obedience from the people of obedience towards Him, and He created them for that.

So everyone does what he was created for, and he ends up with what was decreed for him while this was known (by Allāh) regarding him. None of them escapes the *Qadar* of Allāh and His Will. And Allāh does whatever He wants.

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[163] Abū Al-Mudhaffar As-Sam'ānī said: *"The conclusion in this issue is, that he (i.e. the slave) knows that Allāh finished with (creating every detail of) the world. He knows what He has judged and decreed for His slaves, and He did not show this to any sent prophet, nor a near angel. Because He created them to call them to worship (Him) and to test them. Allāh – the Exalted – said:* **"And I did not create the *jinn* and people, except for them to worship Me."** (Adh-Dhāriyāt 51:52)
*'Alī (radiAllāhu 'anhu) said: 'He verily created them to command them to worship.'
So if He disclosed for them the secret of what He judged and decreed for them and upon them in the end of their affairs, then this would be a fitnah for them and they would be neglectful and lean upon what the fate of the affair in the end was. And thus their negligence would be (either) safety or despair, and this invalidates the (purpose of) worship, and it is the invalidation of fear and hope. So Allāh – 'azza wa jalla – was kind to His slaves, and He veiled them from the knowledge of the judgement and the decree, and He affixed them between fear and hope, and longing and fright. In order for them to put in their efforts and their striving, so that Allāh can distinguish the dirty from the pure. And the decisive argument belongs to Allāh."*
- And Bilāl ibn Abī Burdah said to Muhammad ibn Wāsi': *"What do you say about the Qadā (judgment) and Qadar (decree)?"*
He said: *"O leader, Allāh – 'azza wa jalla – will not ask His slaves on the Day of Resurrection about His Qadā and His Qadar. Rather, He will ask them about their deeds."* ["Al-Hilyah" (2/354)].

17. So whoever claims that Allāh – *tabāraka wa ta'ālā* – wanted goodness and obedience for the slaves who disobeyed Him, and that those slaves wanted evil and sin for themselves and so they acted against His Will, then he has verily claimed that the will of the slaves is more prevailing than the Will of Allāh *tabāraka wa ta'ālā dhikruhu*. So which lie against Allāh is bigger than this?!

18. And whoever claims that anyone from the creation will end up with anything other than what he was created for, he has verily [negated] the Power of Allāh over His creation. And this is (saying) falsehood about Allāh and lying about Him.

19. And whoever claims that fornication is not (performed) with *Qadar*, to him it is said: *"Do you see this woman who became pregnant from fornication and then gave birth to a child. Did Allāh – 'azza wa jalla – want for this child to be created? And did this go forth in His pre-existing Knowledge?"* If he says: *"No."*

Then he has claimed that there is another creator along with Allāh, and this is a statement which resembles *shirk*, rather it is *shirk*.[164]

20. And whoever claims that stealing, drinking alcohol and consuming illegal wealth is not with a judgment and decree from Allāh, he has verily claimed that this person is capable of consuming the provision of others (without Allāh already having decreed that this person's provision will decrease).

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[164] This is from the *shirk* in *Ar-Rubūbiyyah* (the Lordship).
- 'Umārah ibn Zādān – *rahimahullāh* – said: *"It has reached me that the Qadariyyah will be resurrected on the Day of Resurrection with the mushrikūn. So they will say: 'By Allāh, we were not mushrikūn. By Allāh, we were not mushrikun.' Then it will be said to them: 'You verily committed shirk while you did not know.'"* ["As-Sunnah" by 'Abdullāh ibn Ahmad (829)].

And this is a statement which resembles the belief of the *Majūs* (Magians) and the *Nasārā* (Christians).[165]

Rather he consumes his provision, while Allāh has decreed for him that he should consume it the way which he consumed it.

21. And whoever claims that killing a person is not with the *Qadar* of Allāh – *'azza wa jalla* – he has verily claimed that the killed one died before his decided time. So which *kufr* to Allāh is clearer than this?!

Rather, all of this is with a predetermination (or judgment) from Allāh – *'azza wa jalla* – and *Qadar*. And all of this is in accordance with His Will over His creation, His Arranging among them and what has already gone forth in His pre-existing Knowledge regarding them. And He is the Just and the Truth Who does whatever He wants.

22. And whoever acknowledges the (pre-existing) Knowledge, then this necessitates for him to acknowledge the *Qadar* (Decree) and the *Mashīah* (Will) upon (even) the small and insignificant. And Allāh is the One Who harms and benefits and He is the One Who misguides and guides. So Blessed is Allāh, the Best of all creators.

23. And we do not testify for anyone from *ahlul-qiblah* (the people of the *qiblah*) that he is in Hellfire due to a sin which he committed, or a major sin which he performed, except if there is a *hadīth* regarding this. (In this case) then the *hadīth* is narrated just as it was

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[165] Calling the *Qadariyyah* 'the *Majūs* of this *Ummah'* has been narrated in many narrations. And this is because the *Majūs* affirm (the existence of) two creators. A creator of good and a creator of evil. And likewise do the *Qadariyyah* affirm that Allāh created them, and that they themselves create their deeds.
As for the ascription of the *Qadariyyah* to the Christians, then it is because the foundation for negating the *Qadar* came by way of the Christians. Just as it is in the story of the catholic priest of the Christians with *Amīr Al-Muminīn* 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*), and his rejection of Allāh – the Exalted – ever misguiding anyone, in what was narrated by 'Abdullāh in "As-Sunnah" (906). And the story of Sansawayh the Christian who misled Ma'bad Al-Juhanī, in what was narrated by Al-Firyābī in "Al-Qadar" (348).

narrated, and he believes in it, accepts it, and he knows that (the truth) is as stated by the *hadīth*, and he does not establish the *shahādah* (testimony) (i.e. he does not testify with certainty that he will be in Hellfire).

24. And he does not testify for anyone that he is in Paradise due to his good deeds or some goodness which he performed, except if there is a *hadīth* regarding this. (In that case) then the *hadīth* is narrated just as it was narrated and he believes in it, accepts it and knows that (the truth) is as stated by the *hadīth*, and he does not establish the *shahādah* (testimony).

25. And the *Khilāfah* is with *Quraysh* as long as there remains two people (on earth).[166] It is not for anyone to dispute with them regarding it, to rebel against them or to acknowledge it (i.e. the *Khilāfah*) for anyone else besides them until the Hour is established.

26. And *jihād* is continuous and established with the leaders – whether they are righteous or wicked – and it is not invalidated by the oppression of the oppressor, nor the justice of the just.

27. And the *Jumu'ah* (*salāh*), the two *'Īd* (*salāh*) and the *hajj* with the ruler (is continuous and established), even if they are not righteous, just and God-fearing.

28. And paying the tax, the *sadaqāt* (i.e. *zakāt*), then tenth, the *fay* (spoils) and the *ghanīmah* to the leaders (is continuous and established), whether they are just in this or they oppress.

29. And the submission to the one whom Allāh has made responsible for your affair (is obligatory). Do not withdraw your hand from obedience and do not rebel against him with your sword[167] until Allāh makes for you a solution and a way out.

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[166] The *Khilāfah* means: The greatest leadership over all of the Muslims. And this (i.e. this statement) is from the aspect of commanding, not informing.

[167] And also, do not rebel with your tongue because this is (also) *fitnah*, as this will be mentioned.

30. And that you do not rebel against the ruler. (Rather,) you listen and obey, and do not violate the *bay'ah* (pledge of allegiance). Whoever does this he is a *mubtadi'*, *mukhāriq* (violator) and a person who has left the *Jamā'ah*.

31. And if the ruler commands you to do something which is disobedience to Allāh, then you should not obey him at all. And it is (still) not allowed for you to rebel against him, nor to deny him his right.[168]

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[168] Suwayd ibn Ghafalah said: *Amīr Al-Muminīn* 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said to me: *"I do not know (for sure), but perhaps you will stay alive after me. So obey the leader, even if an Ethiopian slave with a cut off nose (or ear or lip) is placed in authority over you. And if he is unjust towards you, then have patience. And if he withholds (your right) from you, then have patience. And if he invites to something which will decrease you in your dunyā, then say: 'I listen and obey. My blood and not my dīn.'"*

Imām Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" while commentating upon this: *"It is possible – and Allāh knows best – for us to say: Whoever is placed in authority over you – of either Arab or another (nationality), black or white or a foreigner – then obey him in whatever is not disobedience to Allāh. And if he prohibits you from a right of yours, or he beats you unjustly, or he violates your honor, or he takes your wealth, then this should not make you:*

1. *Rebel against him with your sword so that you fight against him.*

2. *And you should not rebel along with a khārijī and fight against him.*

3. *And you should not encourage others to rebel against him. Rather, you should have patience with him.*

And it is also possible (that it means): If he invites you to something that will decrease you in your religion from other than this aspect. It is possible that he commands you to kill someone who does not deserve to be killed, or cutting off the limb of someone who does not deserve this, or to beat someone who it is not allowed to beat, or to take the wealth of someone who does not deserve that you take his wealth, or an injustice towards someone where it is not allowed for him or you to perform injustice towards him, then it is not allowed for you to obey him. Then if he says to you: 'If you do not do what I command you to do, then I will kill you or beat you.' Then say: 'My blood before my religion.' Based upon the words of the Prophet (sallAllāhu 'alayhi wa sallam): ***'There is no obedience to a created being in the disobedience of the Creator 'azza wa jalla.'*** *And based upon his (sallAllāhu 'alayhi wa sallam) words:* ***'Verily, obedience is (only) in what is good.'"***

32. And withholding (from rebelling and fighting) during *fitnah* is a continuous *Sunnah*, which it is obligatory to adhere to.

And if you are tested, then put forth yourself (i.e. life) and wealth but not your religion.

And do not aid in the *fitnah* with hand or tongue. Rather, hold your hand, tongue and desires back. And Allāh is the One who puts to trial.[169]

33. And withholding from (harming) the people of the *qiblah*, and do not declare *takfīr* upon any of them due to a sin, and do not exit him from Islām due to a deed, except if there is a *hadīth* regarding that. (In that case) then the *hadīth* is narrated just as it came and it was narrated, and you believe in it, accept it and you know that (the truth) is as it stated. (Deeds) such as: Leaving the *salāh*[170],

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[169] In the other manuscripts it says: "And Allāh is the One who helps."
Al-Ājurrī – *rahimahullāh* – named a chapter in "Ash-Sharī'ah": (10/Chapter: The virtue of sitting during *fitnah* instead of taking part in it, and the fear of the intellectuals for their hearts to desire something that Allāh – the Exalted – dislikes, and adhering to the houses and worshipping Allāh the Exalted). And he said: *"Because the fitan are verily from many aspects, and among them some mighty fitan has gone forth. Some people were saved from it, while other people were destroyed in it by following desires and their preference for dunyā.*
So whomever Allāh wants good for, then He opens the door of du'ā (invocation) for him, and he seeks refuge with his Generous Master, he fears for his religion, he preserved his tongue, he knows his time and he adheres to the clear path of the Suwād Al-A'dham. And he is not inconsistent (or unstable) in his religion, he worships his Lord the Exalted and leaves the participation in the fitnah. For verily, the fitnah exposes a lot of people for us. Have you not heard the words of the Prophet (sallAllāhu 'alayhi wa sallam) when he warned his Ummah about the fitan he said: ***'During it a man will wake up in the morning as a mumin and enter the evening as a kāfir. And he will enter the evening as a mumin and wake up in the morning as a kāfir.'****?"*

[170] The *ahādīth* regarding declaring *takfīr* upon the one who leaves the *salāh* are many and well-known. And several of the leaders conveyed the *takfīr* upon the one who leaves it in their *'aqāid*, just as the establishment of this has gone forth in "*I'tiqād Imām* Qutaybah" (15).

drinking alcohol[171] and what is similar to this. Or that he innovates a *bid'ah* where the follower of it (i.e. the *bid'ah*) is ascribed to *kufr* and having exited from Islām.[172] And follow the narration in this and do not exceed it.

34. And I do not like (performing) the *salāh* behind the people of *bida'*, nor the *salāh* upon any of them who dies.[173]

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[171] Many *ahādīth* and *āthār* were narrated regarding the negation of *īmān* for the one who drinks alcohol and likening him with the worshipper of Al-Lāt and Al-'Uzzā, and that whoever drinks it and then dies, then he dies as a *mushrik kāfir*. And I verily narrated them in the book "Al-Īmān" by *Imām* Ahmad *rahimahullāh*. Many from the people of knowledge ascribe the issue of the one who drinks alcohol to the one who leaves the prayer, because the one who drinks alcohol will leave the prayer, and whoever leaves the prayer has committed *kufr*.
- 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) said: *"That I would commit fornication is more beloved to me than that I would drink alcohol. Verily, if I drank alcohol then I would leave the prayer, and whoever leaves the prayer he has no dīn."* ["Al-Īmān" by Ahmad (233)].
- And 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) said: *"Whoever drinks alcohol in the evening, he will wake up as a mushrik. And whoever drinks it in the morning, he will enter the evening as a mushrik."* So it was said to Ibrāhīm An-Nakha'ī: *"Why is that?"* He said: *"Because he leaves the salāh."* ["Majmū' Al-Fatāwā" (7/303)].
- And Masrūq – *rahimahullāh* – said: *"Whoever drinks alcohol has verily committed kufr. And his kufr is that he has no salāh."* ["Sunan An-Nasāī" (5665)].
- And Abū 'Abdillāh Al-Akhnas said: *"Whoever drinks what intoxicates, then he has verily presented himself to leaving the salāh. And whoever leaves the salāh, he was verily exited from īmān."* ["Majmū' Al-Fatāwā" (7/303)].
I said: So drinking alcohol necessitates for him to leave the *salāh*, and that is *kufr*. And due to this Harb – *rahimahullāh* – gathered between the two here. Not because he believes that leaving the *salāh* is a major sin and not *kufr*, like drinking alcohol.

[172] Such as negating the Knowledge of Allāh – the Exalted – with the *Qadariyyah*, the statement of the Qurān being created with the *Jahmiyyah*, negating the *'uluw* of Allāh – the Exalted – with the *Hulūliyyah Jahmiyyah*, insulting the *Sahābah* (*radiAllāhu 'anhum*) and cursing them with the *Rāfidah* and other than this from the *bida'* which is *kufr*.

[173] In "*I'tiqād Imām* Sufyān Ath-Thawrī *rahimahullāh*" (paragraph 15) the words regarding the *salāh* behind them has gone forth.
And in "*I'tiqād Imām* Qutaybah *rahimahullāh*" (paragraph 9) the words regarding the *salāh* upon those of them who die.

35. And the one-eyed [*Ad-Dajjāl*] will emerge. There is no doubt regarding this, nor uncertainty. And he is the biggest liar of (all) liars.

36. And the punishment in the grave is true. The slave will be asked about his Lord, his prophet and about his *dīn*, and he will be shown his place in Paradise and Hellfire.

37. And Munkar and Nakīr are true, and they are the two (angels) who will ask questions in the graves. We ask Allāh for firmness.

38. And the *hawd* (basin) of Muhammad (*sallAllāhu 'alayhi wa sallam*) is true. A basin which his *Ummah* will arrive at, and it has vessels with which they drink from it.

39. And the *sirāt* (path) is true. It is placed over Hellfire[174] and the people will pass over it. And Paradise is after it. We ask Allāh for safety and for passing (it).

40. And the *mīzān* (scale) is true. In it the good and bad deeds are weighed, just as Allāh wants them to be weighed in it.

41. And the trumpet is true. Isrāfīl will blow in it and the creation will die. Then he will blow in it again, and they will stand up in front of the Lord of all the worlds for the account and the judging, the reward and punishment, and for Paradise and Hellfire.

42. And *Al-Lawh Al-Mahfūdh* (the Preserved Tablet) is true. From it the deeds of the slaves are copied, due to what has already gone forth in it of decrees and judgments.

43. And the pen is true. With it Allāh wrote the decrees of everything, and He accounted for it in the mention. Blessed is our Lord the Exalted.

44. And the *shafā'ah* (intercession) on the Day of Resurrection is true. Some people will intercede for others and they will not end up in Hellfire (due to this).

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[174] This means: The center of Hellfire.

And some people will exit Hellfire after having entered it, due to the intercession of those who intercede.

And some people will exit Hellfire by the mercy of Allāh, after He will let them stay there for as long as Allāh wants.

45. And some people will remain in the Hellfire forever, and they are the people of *shirk*, denial, rejection and *kufr* to Allāh.

46. And death will be slaughtered on the Day of Resurrection between Paradise and Hellfire.[175]

47. And Paradise and whatever is in it has verily already been created, and Hellfire and whatever is in it has already been created. Allāh – *'azza wa jalla* – created them and then He created the creation for them. They will not cease to exist, nor will anything which is in them cease to exist.

48. Then if a *mubtadi'* or a *zindīq* uses the Words of Allāh – *tabāraka wa ta'ālā* – as argument:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed, except His Face." (Al-Qasas 28:88)

And similar to this from the unclear of the Qurān.

Then say to him: Everything for which Allāh has written an end and destruction will be destroyed (or perish). But the Paradise and Hellfire were created for remaining (forever) and not for ending nor for being destroyed, and they are from the *ākhirah* and not from *dunyā*.

And *Hūr Al-'Īn* (maidens of Paradise) do not die when the Hour is established, nor at the time of the blowing (in the trumpet), nor ever. Because Allāh – *tabāraka wa ta'ālā* – created them for remaining

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[175] Some of the ordinary people believe that the one who is slaughtered is the Angel of death (*'alayhis-salām*) and this is a mistake. The correct is that it is death itself, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Death will be brought in the form of a white ram with black head…"*** Narrated by Al-Bukhārī.

(forever) and not for ending, nor did He write (or decree) for them that they should die. So whoever says something else than this: He is a *mubtadi'* (innovator) and *mukhālif* (opposer), and he has verily deviated from the correct path.

49. And Allāh created seven heavens each one on top of the other, and seven earths each one below the other. And between the highest earth and the lowest heaven there is the travel distance of five hundred years, and between every heaven to the next heaven there is the travel distance of five hundred years.

50. And the water is above the highest seventh heaven, and the Throne of *Ar-Rahmān* – *'azza wa jalla* – is above the water, and Allāh – *tabāraka wa ta'ālā* – is upon the Throne.

51. And the *Kursī* (Footstool) is the place of His two Feet.[176]

52. And He knows what is in the seven heavens, what is in the seven earths, whatever is between them, what is below them, what is below the soil, what is in the depth of the ocean. (And He knows) the sprout of every hair, every tree, every plant, every seed, the fall of every leaf and He counted all of this. And (He knows) the number of pebbles, sand, dirt, the weight of the mountains, the drops of the rain, the deeds of the slaves, their traces, their speech, their souls, their mumbling and what their chests whisper to them. And He knows everything; nothing from all of this is hidden from Him.

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[176] And it is *Kursī* (Footstool) in reality, and it is something other than the Throne of the Lord – the Exalted – which He rose up upon. And the *Kursī* is at the width of the heavens and the earth, and it is the place of the two Feet of the Lord – *'azza wa jalla* – just as this is established from Ibn 'Abbās (*radiAllāhu 'anhu*), and the leaders of the *Sunnah* mentioned the *ijmā'* in this. And what was narrated regarding it; that it (i.e. the *Kursī*) is the knowledge, then this is not correct, just as Ad-Dārimī – *rahimahullāh* – clarified this in "An-Naqd" (146), Ibn Mandah in "Ar-Radd 'alā Al-Jahmiyyah" (15) and others than them from the people of knowledge.

53. And He is upon the Throne above the seventh heaven. And around Him are veils; (Veils) of fire, light, darkness and what (only) He knows about.[177]

54. Then if a *mubtadi'*, a *mukhālif* or a *zindīq* uses the Words of Allāh – *tabāraka wa ta'ālā Ismuhu* – as an evidence:

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾

"And We are closer to him than (his own) **jugular vein."** (Qāf 50:16)

And His Words:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

"And He is with you wherever you are. And Allāh is Seeing everything that you do." (Al-Hadīd 57:4)

And His Words:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾

"There is no *najwā* (secret counsel) **of three, except that He is the fourth of them."** (Al-Mujādilah 58:7)

Until His words:

﴿ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾

"He is with them wherever they are." (Al-Mujādilah 58:7)

And similar to this from the unclear of the Qurān.

Then say to him: Verily, with this He means the Knowledge (of Allāh). Because Allāh – *tabāraka wa ta'ālā* – is upon the Throne above

[177] And they are veils of the Lord – the Exalted – in reality, and they are unconnected to the slave. They are not just merely veils for the eyes which prevents the eye from seeing, just as some of the *Mu'attilah* claimed.

the highest seventh heaven. He knows all of this and He is separate from His creation. No place is free from His Knowledge.

55. And Allāh – *'azza wa jalla* – has a Throne, and the Throne has carriers who carry it.[178]

56. And He has a *hadd* (border). Allāh knows best about His border.[179]

57. And Allāh is upon the Throne *'azza dhikruhu wa ta'ālā jadduhu wa lā ilāha ghayruhu*.

58. And Allāh – *tabāraka* – is: Hearing, He does not doubt. Seeing, He does not become uncertain. Knowing, He is not ignorant. Generous, He is not stingy. Forbearing, He does not haste.

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[178] Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2707): *"Know, that the Jahmiyyah reject that Allāh has a Throne. And they said: 'We do not say: Verily Allāh has a Throne. Because He is greater than the Throne, and as soon as we acknowledge that He is upon the Throne, we have verily limited (or restricted) Him.'"*

[179] What is meant by the *hadd* (border) of Allāh – the Exalted – is: The *'uluw* (aboveness) of Allāh – the Exalted – upon His Throne, and Him being separate from His creation.

- Abū Al-Qāsim At-Taymī Al-Asbahānī said: *"The hadd (border) of everything is its place of separation from other than it. So everything that exists has a border which it ends at and which distinguish it from other than it in its description and size."*

And the reason for the leaders of *Sunnah* stating 'the *hadd*' for Allāh – the Exalted – is that the *Jahmiyyah* negate the *'uluw* of Allāh – the Exalted – over His creation. And they say: *"Verily, Allāh is not separate from His creation, and between Him and them there is no border, and He is not distinguished from them."* So they refuted them by saying the Lord – *subhānahu* – is upon His Throne, separate from His creation and disconnected from them by a border. And they mentioned the words *baynūnah* (separation) and *hadd* (border) from the aspect of further clarification and explanation.

- *Imām* Ad-Darimi – *rahimahullāh* – said in "An-Naqd" (52): *"So whoever claims that Allāh has no border, then he has verily rejected the Qurān and claimed that He is nothing. Because Allāh has described the border of His location in many places in His Book, when He said:* ***"Ar-Rahmān*, He rose up upon the Throne."** (Tā-Hā 20:5), **"Do you feel safe from the One in heaven?"** (Al-Mulk 67:17), **"They fear their Lord from above them."** (An-Nahl 16:50)*… So all of these (verses), and what is similar to it, testify to and are evidences for the border."*

See the book "Ithbāt Al-Hadd Lillāh *'azza wa jalla*" by Ad-Dashtī.

Preserving, He does not forget. Attentive, He is not careless. Observant, He is not heedless.[180] He speaks, moves[181], hears, sees, looks, grasps, releases, laughs, becomes happy, loves, dislikes, hates, becomes dissatisfied, becomes angry, shows mercy, pardons, forgives, gives, withholds and He descends every night to the lowest heaven however He wants and just as He wants.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"There is nothing like (or similar to) **Him, and He is the Hearing** (and) **the Seeing."** (Ash-Shūrā 42:11)[182]

59. And the heart of the slaves are between [two Fingers] from the Fingers of *Ar-Rahmān*; He turns them however He wants and fills them with what He wills.

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[180] Many of these expression are from the aspect of informing about Allāh – the Exalted – and not (from the aspect of) naming. And the issue of informing is wider than the issue of the Names and Attributes, just as I have clarified this in the book "Al-Ihtijāj bil-Āthār As-Salafiyyah 'alā Ithbāt As-Sifāt." (Research 5).

[181] Affirming movement for Allāh – the Exalted – is from the necessities of the *majī* (coming) and *nuzūl* (descent). Several groups from the people of *Sunnah* and *hadīth* affirmed this, and negating and rejecting it did not come from anyone but the *Jahmiyyah Mu'attilah*.

- *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (paragraph 47): *"And as for your claim that the meaning of 'Al-Qayyūm' is the one who does not disappear from his place, nor does he move, then this interpretation is not accepted from you, except by a narration from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), from some of his companions or the Tābi'ūn. Because Al-Hayy Al-Qayyūm does whatever He wants, and He moves if He wants, descend if He wants, ascends if He wants, He grasps and lets go, He rises and sits down if He wants. Because the sign that distinguishes between the living and the dead is movement. Every living thing moves without any exception, and every dead thing does not move without any exception."*

[182] Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (223): *"Verily, the muwahhid (Islamic monotheist) who is truthful in his Tawhīd and who unifies Allāh in His Completeness and in all of His Attributes; His Knowledge, Speech, Grasp and Outstretching (of His Hand), Descent, Ascent and the One who is in no need for all of His creation in all of His Attributes of Being, Face, Hearing, Seeing, Two Hands, Knowledge, Speech, Power, Will, Authority, Grasping and Letting go, Honoring and Humiliating, the Alive and Self-Sustaining and the One who does whatever He wants."*

60. And He created Ādam with His Hand in His Image.[183]

61. And the heavens and the earths are (all) in His Palm and Grasp on the Day of Judgment.

62. And He will put His Foot upon Hellfire so it will fold.

63. And He will bring some people out of Hellfire with His Hand.

64. And the inhabitants of Paradise will look at His Face and they will visit Him. And He will honor them and appear to them and give to them.

65. And the slaves will be presented to Him on the Day of Judgment and Reckoning. Then He will undertake their account Himself. He will not give the responsibility of doing this to anyone but Himself. Our Lord is Mighty and Majestic, and He is Capable of doing what He wants.

66. And the Qurān is the *Kalām* (Word, Speech) of Allāh in which He spoke, and it is not created. So whoever claims that the Qurān is created, he is a *jahmī kāfir*.

67. And whoever claims that the Qurān is the Word of Allāh and then stops, and he does not say: *"It is not created"*, he is worse in *kufr* than the first one and dirtier in his statement.[184]

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[183] The pronoun in "His Image" refers to the Lord – *jalla jalāluhu* – just as this clearly was stated in the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Do not make the face ugly, because Allāh verily created Ādam in the Image of Ar-Rahmān."*** It was narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (482) and by others.
And this *hadīth* was declared to be *sahīh* by *Imām* Ahmad and *Imām* Ishāq ibn Rāhūyah *rahimahumallāh*.
See the commentary upon "*I'tiqād* Ibn Battah" (46) where it says that interpreting this *hadīth* and turning it away from its apparent meaning only became known after the emergence of the *Jahmiyyah Mu'attilah*.

[184] And this is due to him trying to hide (his *kufr*) behind stopping, in order for him not to be exposed in stating that the Qurān is created, just as *Imām* Ahmad – *rahimahullāh* – said about the *Wāqifah*: *"A category of the Jahmiyyah who hid behind stopping."* =

68. And whoever claims that our *lafdh* (pronunciation) of the Qurān is created, and our recitation of it is created, and that the Qurān is the Word of Allāh, he is an evil *jahmī mubtadi'* (innovator).

69. And whoever does not declare *takfīr* upon these people – and all of the *Jahmiyyah* – he is just like them (in judgment).

70. And Allāh spoke directly to Mūsā, and He passed the *Tawrāh* (Torah) to him from His hand to his hand.[185] And Allāh has always been speaking and knowing. So Blessed is Allāh, the Best of all creators.

71. And the dream is from Allāh – *'azza wa jalla* – and it is true. If the one who dreams sees something in his sleep among that which is not muddled (i.e. unclear and mixed up), and he then informs a scholar about this, and he speaks the truth in it, and the scholar interprets it upon the correct foundation for its interpretation and he does not distort anything, in this case the dream and the interpretation of it are true.

And verily, the dreams of the prophets were revelation.

So which person is more ignorant than the one who insults a dream and claims that it is nothing?[186]

Due to this, he described them as being the dirtiest of the *Jahmiyyah*, because they arouse doubt in the people and they lure the hearts of the ordinary people, just as *Imām* Ahmad said. See: "As-Sunnah" by Al-Khallāl (2218 and 1788).

[185] This has been narrated from a group of the *Tābi'ūn*, and it is as such with *Ahlul-Kitāb*, just as Ibn Taymiyyah explained this in "Majmū' Al-Fatāwā" (12/532).

[186] Ibn 'Abdil-Barr said in "At-Tamhīd" (1/285): *"And the summarization of the belief in this issue is, that the truthful dream is from Allāh, and that it is from the prophet-hood. And that believing in it is true. And it contains some of the amazing wisdom of Allāh and His kindness which will increase the mumin in his īmān. And I do not know that there between the people of dīn and truth, from the people of (acceptable) opinion and narration, is any disagreement regarding what I have described to you. Only the people of ilhād (rejection, atheism) and a division of the Mu'tazilah reject the dream."*

[And it has reached me that whoever says this does not consider (it obligatory) to perform *ghusl* after having a wet dream]

72. And it was verily narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*):

"أَنَّ رُؤيا المُؤمِنِ كَلامٌ يُكَلِّمُ [به] الرَّبُّ عَبْدَهُ"

"That the dream of the believer is words* [*with which*] *the Lord speaks with His slave."[187]

73. And he said:

"الرُّؤيا مِن اللهِ"

"The dream is from Allāh."[188]

And all success is from Allāh.

*** And from the well-known, affirmed, clear and manifest *Sunnah* is:**

74. Mentioning the good traits of all of the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and refraining from mentioning their bad traits and the disputes (or disagreements) that occurred between them.

75. So whoever curses the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) or just one of them, or speaks evil of them, or insults them, or speaks out about their mistakes, or slanders any of them with either big or small, insignificant or important, with which he wants to pave the way for the defamation of any of them, he is an opposing, dirty *rāfidī mubtadi'*. Allāh does not accept neither his obligatory or voluntarily acts of worship. Rather, loving them is *Sunnah*, invoking for them is seeking

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[187] It was narrated by Harb in "As-Sunnah" (448), Ibn Abī 'Āsim in "As-Sunnah" (496) and Ad-Dūlābī in "Al-Kunā wal-Asmā" (1532). And it is a *da'īf hadīth*.

[188] It was narrated by Al-Bukhārī (5747) and Muslim (5959) from the *hadīth* of Qatādah Al-Ansārī (*radiAllāhu 'anhu*).

nearness (to Allāh), following them is a mean (by which nearness to Allāh is achieved) and adhering to their narrations is a virtue.

76. And the best from this *Ummah* after the Prophet (*sallAllāhu ʻalayhi wa sallam*) is: Abū Bakr. And the best of them after Abū Bakr is: ʻUmar. And the best of them after ʻUmar is: ʻUthmān.

77. And a group from the people of knowledge and the people of *Sunnah* said: And the best of them after ʻUthmān is: ʻAlī.

78. And some of them stopped at ʻUthmān (*radiAllāhu ʻanhu*).

79. And they are the righteous rightly guided *Khulafā* (Caliphs).

80. Then after these four, the companions of Muhammad (*sallAllāhu ʻalayhi wa sallam*) are the best of people.

81. It is not allowed for anyone to mention any of their bad traits, nor to insult any of them with a shortcoming, nor a defect or (any type of) defamation.

And whoever does this; then it is obligatory for the ruler to discipline and punish him. It is not allowed for him to pardon him. Rather, he should punish him and after that ask him to repent. Then if he repents he accepts that from him, but if he does not repent, then he returns to punishing him. He then lets him remain imprisoned until he repents and retracts (what he said).

This is the *Sunnah* regarding the companions of Muhammad (*sallAllāhu ʻalayhi wa sallam*).

82. And he (i.e. the *sunnī*) knows the rights of the Arabs, their merits and their precedence, and he loves them.

83. Due to the *hadīth* of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*):

"حبُّ العربِ إيمانٌ، وبُغضُهُم نِفاقٌ"

"Loving the Arabs is īmān and hating them is nifāq (hypocrisy)."[189]

84. And we do not have the opinion of the *Shu'ūbiyyah*, and the worst part of the *mawālī* (i.e. non-Arabs who accepted Islām); those who do not love the Arabs, nor do they acknowledge any merits (or precedence) for them. For verily their opinion is a *bid'ah* and opposition (to the truth).

85. And whoever prohibits the earnings, the trades and seeking wealth from its (allowed) ways, he is ignorant, mistaken and opposing. Rather, the earnings from its ways are allowed. Because Allāh – *'azza wa jalla* – and His Messenger (*sallAllāhu 'alayhi wa sallam*) have verily allowed it, and the scholars of the *Ummah* have verily (all) allowed it.[190]

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[189] It was narrated by Al-Hākim (4/87) and he said: *"The isnād is sahīh."*
And Adh-Dhahabī followed up on him and said: *"Al-Haytham is matrūk and Ma'qal is da'īf."*
Ahmad (23732) and At-Tirmidhī (3927) narrated with a *munqati' isnād*, from Salmān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to me: *"O Salmān, do not hate me so that you leave your dīn."* He said: I said: *"O Messenger of Allāh, and how can I hate you when Allāh guided us through you?"* He said: ***"By hating the Arabs, so that you hate me (also)."***

[190] Abū 'Abdillāh Muhammad ibn Khafīf (d. 371h) – *rahimahullāh* – said: *"And from that which we believe in, is that Allāh has allowed the earnings, the trades and producing of goods. Allāh has verily forbidden cheating and injustice. As for the one who says that these (allowed) earnings are forbidden, then he is a misguided misguiding innovator, because corruption, injustice and cheating are not from the acts of trade nor production in any way. Allāh and His Messenger verily forbade the corruption, not earning and trading. Fundamentally these things are allowed according to the Book and the Sunnah until the Day of Resurrection. And from that which we (also) believe in is: That Allāh does not command the consumption of allowed (earnings) and thereafter makes it impossible for them (i.e. the slaves) to reach it from all angles, because that which He has demanded from them is available until the Day of Resurrection. And the one who believes that there exists no halāl (allowed) on Earth, and that all people are indulging in harām (forbidden), he is a misguided innovator. Except that it (i.e. the allowed) is lesser in one place and more in another place, not that it is completely lost on Earth."* ["Al-Hamawiyyah].

So a man should strive for himself and his family and seek from the bounty of his Lord. And if he leaves doing this, based upon him not considering earning (wealth as being allowed), then he is opposing (the truth).[191]

86. And everyone is most entitled to his own wealth; the one who inherited it, the one who derived a profit from it, the one who acquired it or earned it. Not like the opposing *mutawakkilūn* say.[192]

87. And the *dīn* is verily (based upon): The Book of Allāh *'azza wa jalla*, the *āthār* (narrations), the *Sunan* (pl. *Sunnah*) and the correct narrations from the trustworthy (narrators) with correct, strong,

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[191] Just as *Imām* Ahmad – *rahimahullāh* – said: *"No-one should leave working and sit and wait for what is in the hands of the people. I choose to work and working is more beloved to me. If a man sits and does not practice a trade, then his soul will call him towards taking what is in the hands of the people. Then if they give him or withhold from him, his soul keeps him busy (with either being satisfied or dissatisfied). By working and earning he leaves the longing. He (sallAllāhu 'alayhi wa sallam) said:* ***'That a man carries a rope and gathers firewood and then sells it at the market and by that becomes independent from others, is better for him than asking people who then give or withhold from him.'*** *The Prophet (sallAllāhu 'alayhi wa sallam) verily informed, that working is better than asking (or begging). And Allāh – the Exalted – said:* **"Then hurry to the remembrance of Allāh and leave trading."** (Al-Jumu'ah 62:9)…*"*

So it was said to him: *"Here there verily are some people who say: 'We are the mutawakkilun (those who have tawakkul). And we do not believe in working, except when it is free from unjust people and judgments. And that is, that I only know unjust people (to work for).'"*

So Abū 'Abdillāh said: *"How good is it to put ones trust in Allāh 'azza wa jalla. But no-one should sit down and not work with anything until this and that person feeds him. And we choose to work, to seek the provision and to seek sufficiency from asking (or begging). And being self-sufficient from the people by working is more beloved to me than asking."*

See: "Kitāb Al-Hath 'alā At-Tijārah" (115) by Al-Khallāl and "Al-Jāmi' li-Akhlāq Ar-Rāwī" (1/141) (The mention of what is obligatory upon the seeker of *hadīth* of practicing a profession for the family).

[192] And they are the sect from the *Muzdakiyyah*. They are *zanādiqah* who claimed that no-one is above others in wealth and family, and that whoever is capable of taking what is in the hands of people then this is allowed for him. And they were called this, because in the time of the *Akāsirah* (pl. Kisrā) a man emerged called Mazdak who stated this opinion. ["At-Tanbīh war-Radd" (p. 92)].

well-known and famous *akhbār* (reports). The first known trustworthy (narrator) narrates it from the second known trustworthy (narrator).

They (i.e. the narrators) affirm one another until this ends at the Prophet (*sallAllāhu 'alayhi wa sallam*), or the companions of the Prophet, or the *Tābi'ūn*, or the *tābi' At-Tābi'īn* or those who came after them of well-known leaders who were followed. Those who hold on to the *Sunnah* and adhere to the *athar*, (and) those who are not known for (believing in) a *bid'ah*, nor are they accused of lying or accused of opposing (the truth).

They are not followers of *qiyās* (analogy) or *raī* (opinion), because the *qiyās* in the *dīn* is *bātil* (falsehood), and likewise is the *raī* and (it is) even more false than it.[193]

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[193] (The definition of) *qiyās* (analogy) is: "Understanding a *far'* (branch) according to an *asl* (fundamental principle) in some of its judgments, based upon a meaning that gathers between them." And the *qiyās* is verily only in necessities, just as Ash-Shāfi'ī – *rahimahullāh* – said. And he said: *"The foundation is the Qurān or a Sunnah. And if there is none, then the qiyās in accordance with them. And if the hadīth from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) is connected (in its isnād), and its isnād is correct, then this is a Sunnah (which is to be followed)."*
- And he said: *"No-one should make qiyās, except the one who gathered the instruments of qiyās. And they are knowledge about the judgments from the Book of Allāh; its obligations, its manners, its nāsikh, its mansūkh, its general, its specific, its guidance and its recommendations."* ["Ādāb Ash-Shāfi'ī" (p. 177) and "Jāmi' Bayān Al-'Ilm" (2/76)].
So from the *qiyās* there is what is correct, and that is what is in accordance with the texts. And from it is (also) what is invalid, and that is the *qiyās* that opposes the text. ["Majmū' Al-Fatāwā" (6/299)].
- *Imām* Ash-Sha'bī – *rahimahullāh* – said: *"Be aware of making analogies. By the One in whose Hand my soul is in, if you start using analogies you will verily (end up) permitting the forbidden, and you will verily forbid the permitted. Rather, whatever has reached you from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), then act upon it."*
- And *Imām* Ahmad – *rahimahullāh* – said: *"If the report from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) is sahīh (correct), and it was narrated by the trustworthy, then it is a Sunnah and it is obligatory to act upon it for the one who understands it and it has reached him. And he should not turn to something other than it, from the opinion and qiyās."* ["Al-Jāmi' li-'Ulūm Al-Imām Ahmad" (5/91)]

88. And the followers of *raī* (opinion) and *qiyās* (analogy) in the *dīn*, they are ignorant misguided *mubtadi'ah*, except if there is a narration regarding this (i.e. their *raī* or *qiyās*) from those who came before of the trustworthy leaders. (In that case), then holding on the narration is more correct.[194]

89. And whoever claims that he does not consider *taqlīd* (following) (as being legislated), and that he does not follow anyone in his religion, then this is the statement of a *fāsiq* (sinning) *mubtadi'* who is an enemy of Allāh, His Messenger (*sallAllāhu 'alayhi wa sallam*), His *dīn*, His Book and of the *Sunnah* of His Prophet (*sallAllāhu 'alayhi wa sallam*).

With this he verily wants to nullify the narration, invalidate the knowledge, extinguish the *Sunnah*, and to be singled out by *raī*, *kalām*, *bid'ah* and opposition.

So upon the one who says this is the curse of Allāh, the angels and all people.

This is from the dirtiest of the statements of the *mubtadi'ah* and the closest of it to misguidance and destruction. Rather, it is *dalālah* (misguidance). He claimed that he does not believe in *taqlīd* (following),

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[194] Muhammad ibn 'Abdil-'Azīz (d. 241h) said: *"The followers of raī and qiyās in the dīn are mubtadi'ah dullāl (and) people who exits from the millah of the Ummah. Because the followers of raī and qiyās in the dīn want with this to invalidate the Book and the Sunnah, to nullify the knowledge and narration, and to stand alone with their opinion and their analogy."* ["Ar-Risālah Al-Wādihah" (2/629)]

while he (himself) followed Abū Hanīfah[195], Bishr Al-Marīsī[196] and their companions in his religion.

So which enemy of the *dīn* of Allāh is worse in enmity than the one who wants to extinguish the *Sunan*, to invalidate the *āthār* and the reports, and who claims that he does not believe in *taqlīd*, while he followed in his religion those whom I named to you, and they are the leaders of misguidance, the heads of *bida'* and the chiefs of opposition.

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[195] Abū Hanīfah An-Nu'mān ibn Thābit, the *imām* (leader) of the people of *raī* (opinion). He died in the year 150h.
The great leaders of the *Sunnah* rejected him, such as Ayyūb, the two Hammād, Abū 'Awānah, Al-Awzā'ī, Al-Fazārī, Ibn Al-Mubārak, Ath-Thawrī, Wakī', Ibn 'Uyaynah, Malik, Ash-Shāfi'ī, Ahmad, Al-Bukhārī… and others than them from the leaders of Islām among those whom it would be too long to mention here. And among that which they rejected from this is *irjā*, following *raī* and leaving the *Sunan*, *khurūj* (rebelling), and other issues which you can find in the book "As-Sunnah" by 'Abdullāh ibn Ahmad: (What I memorized from my father – *rahimahullāh* – and others than him from the scholars - *rahimahumullāh* – regarding Abū Hanīfah).
Ibn Taymiyyah said in "Ar-Radd 'alā As-Subkī" (2/837): *"And most of the people of hadīth spoke bad about Abū Hanīfah and his companions (and this is) a well-known criticism which the books are full of. And this issue for them reached the level that they did not narrate anything from them in the books of hadīth, so they are not mentioned (at all) in the two Sahīh (i.e. Al-Bukhārī and Muslim) and the (books of) Sunan."*
And Al-Mu'allimī said in "At-Tankīl" (1/391): *"And the words of the leaders of Sunnah in that time regarding their opinion of Abū Hanīfah are mutawātir in its true meaning."*

[196] Bishr ibn Ghiyāth Al-Marīsī Al-Hanafī Al-Jahmī. He died in the year 218h. He was the one who exposed the statement of the Qurān being created and he invited to this until he became the leader of the *Jahmiyyah Marīsiyyah* in his time. So the people of knowledge hated him and the agreed regarding his *kufr* and *zandaqah*.

So the Wrath of Allāh is upon the one who makes this statement.[197]

90. So these statements which I have described: (They are) the *madhāhib* (pl. *madhhab*) of *Ahlus-Sunnah wal-Jamā'ah wal-Athar*, and the companions of the reports and the carriers of knowledge whom we met, we took the *hadīth* from them and we learned the *Sunan* from them. And they were well-known and trustworthy leaders; the people of truthfulness and trust. They are taken as examples and from them (knowledge) is taken.

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[197] The intended with *taqlīd* (following) for the early generations of the leaders of the *Sunnah* is following the *Sunan* and *āthār* of the *Sahābah* (*radiAllāhu 'anhum*) and those who walked in their footsteps. And this is the praised *taqlīd*. And as for the criticized *taqlīd* with the later generations, then it is the blind-following of those whose words cannot be used as an argument without any argument, evidence or narration (to back it up).
- Al-Awzā'ī – *rahimahullāh* – said: *"It is upon you to imitate and follow."* ["Dhamm Al-Kalām" (997)].
- And Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (144): *"So (be aware of) Allāh, (be aware of) Allāh regarding yourself. And obligatory upon you is the āthār (narrations) and the companions of the āthār (narration), and following (these). Because the dīn is verily (only) following; that is (following) the Prophet (sallAllāhu 'alayhi wa sallam) and his Companions – may the pleasure of Allāh be upon all of them. And those who came before us did not invite us in ambiguity, so follow them and relax. And do not exceed the narration and the people of narration."*
- And Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (291): *"But we say: It is verily obligatory upon the scholar, when it comes to the disagreement of the scholars, to strive and investigate in the foundation of the issue, until he understands it with all of his efforts which he is capable of. If he is unable to understand it from the Book and the Sunnah, then the opinion of those before him from the scholars of the Salaf is better for him than his own opinion. Just as Ibn Mas'ūd (radiAllāhu 'anhu) said: 'Verily, no man among you should follow another man blindly in his religion. If he believes he also believes, and if he commits kufr he also commits kufr. But if you must do so, then (follow) the dead. Because the living is verily not safe from fitnah.'… So adhering to the narrations is taqlīd (following). And if it is not allowed in the claim of Al-Marīsī to follow a man who came before him among the scholars, then where is the place of the following which Allāh – the Exalted – mentioned:* **"And those who followed them in goodness."** (At-Tawbah 9:100)*?!"*
And see what has gone forth in the *risālah* of 'Umar ibn Abdil-'Azīz – *rahimahullāh* – of advice of following the *Salaf*.

They were not followers of *bida'*, or opposition, or mixing (truth will falsehood).[198]

And this (what I have described) is the belief of their leaders and scholars who came before them.

So hold on to that – may Allāh show you mercy – learn it, and teach it. And all success is from Allāh.

91. And the followers of *bida'* have nicknames, titles and names which do not resemble the names of the righteous, nor the leaders, nor the scholars from the *Ummah* of Muhammad (*sallAllāhu 'alayhi wa sallam*).

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[198] These are the standards by which the leaders, who are followed and from whom knowledge is taken, can be known. And the standard by which the scholars are known, is not an abundance of books and works, and gathering narrations, chains of narrations and diplomas, as some of them think. Just as Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (98): *"And know – may Allāh show you mercy – that knowledge is not in the abundance of narration and books; rather the scholar is the one who follows the knowledge and the Sunan, even if he has little knowledge and books. And whoever opposes the Book and the Sunnah, he is an innovator, even if he has much narrations and books."*
- And Ibrāhīm Al-Khawwās – *rahimahullāh* – said: *"The knowledge is not by narrating much. Rather, the knowledge is verily for the one who follows the knowledge and puts it to use, and he follows the Sunan. Even if he has little knowledge."*
And Qawām As-Sunnah – *rahimahullāh* – said: *"The people of Sunnah said: Knowledge is not by narrating much. Rather, it is following and putting to use, and he follows the Sahābah and Tābi'ūn. Even if he has little knowledge. And whoever opposed the Sahābah and Tābi'ūn, he is misguided, even if he has much knowledge."*
And Ibrāhīm Al-Harbī – *rahimahullāh* – said regarding his (i.e. 'Abdullāh ibn Mas'ūd) statement: *"They will continue to be in a good state as long as their knowledge comes from their elders."* (He said): *"This means that if the young person follows the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), the Sahābah and the Tābi'ūn, then he is an elder (or big). And if the old man follows the words of Abū Hanīfah and leaves the Sunan, then he is young (or small)."*
See: Al-Lālakāī (109), "Al-Hujjah fī Bayān Al-Mahajjah" (2/504) and "Siyar As-Salaf As-Sālihīn" (3/1325) both from Qawām As-Sunnah.

*** And from their names are:**

92. ***Al-Murjiah***. And they are those who claim that *īmān* is speech without any deeds.

And that *īmān* is in speech, and that the deeds are laws.

And that *īmān* is absolute, and that the people do not differ in (their levels of) *īmān*.

And that their *īmān* and the *īmān* of the angels and prophets are the same.

And that *īmān* does not increase nor does it decrease.

And that there is no *istithnā* (exception) in *īmān*.

And that whoever utters *īmān* with his tongue but has no deeds, he is a true believer.

And that they are believers with (i.e. in the Sight of) Allāh with no exception.

All these are the statements of the *Murjiah*.

And these are the dirtiest of the sayings, the most misguided from it, and furthest of it from the guidance.[199]

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[199] So how can the dispute and disagreement between the people of *Sunnah* and *athar* and the (so-called) *Murjiah Al-Fuqahā*, along with all of these disagreements, be (merely) in terms and definitions?!
And when the disagreement between them was in reality and in *'aqīdah*, then the leaders of the *Sunnah* were severe in their rejection of them. And they boycotted them, they warned against them and they wrote books in which they refuted them and exposed their (statements of) falsehood.
And the two leaders Abū Hātim and Abū Zur'ah – *rahimahumallāh* – verily conveyed the *ijmā'* in their *'aqīdah* regarding the *Murjiah* being *mubtadi'ah dullāl* (misguided innovators).

93. ***Al-Qadariyyah***: And they are those who claim that the capability belongs to them, and (also) the will and the power, and that they own the (capability of bringing about) good and evil for themselves, harm and benefit, obedience and disobedience, guidance and misguidance, and that the slaves make deeds which begin with themselves without this having gone forth for them in the Knowledge of Allāh.

And their saying is similar to the saying of the *Majūs* (Magians) and Christianity. And this is the foundation of *zandaqah* (disbelief, heresy).[200]

94. ***Al-Mu'tazilah***: And they say the same as the *Qadariyyah* and they adopt their religion. And they reject the punishment of the grave, the intercession, the basin, and they do not consider the prayer (allowed) behind anyone from *ahlul-qiblah*, nor the *Jumu'ah*, except the one who is upon the same opinion and desire as them. And they claim that the deeds of the slaves are not in *Al-Lawh Al-Mahfūdh* (the Preserved Tablet).

95. ***Al-Bakriyyah***: And they are *Qadariyyah*. And they are the companions of the seed, the *qīrāt* and *dāniq*[201]; [those] who claim that whoever takes a seed, or a *qīrāt*, or a *dāniq* in *harām* he is a *kāfir*. And their opinion is similar to the opinion of the *Khawārij*.

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[200] It will come in "*I'tiqād* Ibn Battah *rahimahullāh*" that (innovation in) the *Qadar* is the origin of *zandaqah*.

[201] **Translator:** Both the *qīrāt* and *dāniq* are measurement units.

96. *Al-Jahmiyyah*: The enemies of Allāh. And they are those who claim that the Qurān is created, that Allāh – *'azza wa jalla* – did not speak to Mūsā, that Allāh does not speak (at all), that He is not seen (ever), that no place is known for Him, that Allāh has no *'Arsh* (Throne), nor a *Kursī* (Footstool) and many statements which I dislike to say.[202]

And they are *kuffār zanādiqah* enemies of Allāh, so beware of them.

97. *Al-Wāqifah*: And they are those who claim that we say: The Qurān is the Word of Allāh, and we do not say: (That it is) not created. And they are the worst category and the dirtiest of them.

98. *Al-Lafdhiyyah*: And they are those who claim that we say: The Qurān is the Word of Allāh, but our *lafdh* (pronunciation) of the Qurān and our recitation and reading of it are created.

And they are *Jahmiyyah fussāq* (sinners).

99. *Ar-Rāfidah*: And they are those who disassociate from the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*), curse them, insult them and they declare *takfīr* upon the *Ummah*, except a small group of people.

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[202] And likewise did Al-Ājurrī – *rahimahullāh* – say in "Ash-Sharī'ah" (754): *"And it verily repels me to mention their dirty deeds, due to my exaltation of the Mightiness of Allāh – 'azza wa jalla – and His Greatness. Just as Ibn Al-Mubārak said: 'We verily are able to say what the Jews and Christians say, but we are not able to say the words of the Jahmiyyah.'"*

- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2456): *"'Abdullāh spoke the truth. For verily, that for which this misguided group argue for, and what they utter of dirty statements about Allāh – 'azza wa jalla – the Jews, Christians and Magians (all) refrained from saying."*

And the *Rāfidah* have nothing to do with Islām.[203]

100. *Al-Mansūriyyah*: And they are *Rāfidah* (and) the dirtiest of the *Rāfidah*.

And they are those who say: Whoever kills forty men among those who oppose their desires (i.e. their opinion) will enter Paradise.

And they are those who choke people to death and allow their wealth (to be taken).

And they are those who say: Jibrīl (*'alayhi as-salām*) made a mistake with the Message.

And this is [the] clear *kufr* along with which there can exist no *īmān*.

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[203] Ad-Dārimī – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (277): Az-Zahrānī Abū Ar-Rabī' narrated to us and said: *"Among these Jahmiyyah there was a man from whose opinion the taraffud (i.e. the 'aqīdah of the Rāfidah) would show and the claim of loving 'Alī ibn Abū Tālib (radiAllahu 'anhu). Then a man who mingled with him and knew his madhhab said: 'I verily know that you do not return to the religion of Islām and you do not believe in it, so what is it that has made you show the taraffud and the claim of loving 'Alī?' He said: 'Then (when you already know of my situation) I will tell you the truth. If we show our opinion which we believe in, then we will be accused of kufr and zandaqah. And we verily saw some people who claim the love of 'Alī and they openly show it, and then after that they slander whomever they want, they believe in whatever they want and they say whatever they want, and due to this they were ascribed to taraffud or tashayyu' (shi'ism). And we didn't see anything from our affair (i.e. belief) which was softer than claiming the love of this man, and then we can say what we want, believe what we want and slander whomever we want. Because, that we are called Rāfidah or Shī'ah is more beloved to us than to be called zanādiqah kuffār. And 'Alī for us is not any better than others among those whom we slander.'"*
Ad-Dārimī – *rahimahullāh* – said: *"And this man spoke the truth in what he told about himself, and he did not deceive. And this verily became clear through some of their elders and their people of insight; that they hide behind tashayyu' and make it an attachment to their words and speeches, and a ladder and a mean to catch the weak and the people of unawareness. And then in the midst of their speeches they seed their kufr and zandaqah, in order for this to be more effective upon the hearts of the ignorant and reach wider among them. But if the ignorant people are doubting their affair, then the people of knowledge are verily upon certainty regarding them. And there is no power or might except by Allāh."*

So we seek refuge with Allāh, and we (again) seek refuge with Allāh.

101. ***As-Sabāiyyah***: And they are lying *Rāfidah*. They are close (in belief) to those whom I have mentioned, and they oppose the *Ummah*.

And the *Rāfidah* have a worse effect upon Islām than the people of *kufr* from the people of *harb* (i.e. the people who are in war with Islām).

102. And a group of the *Rāfidah* says: 'Alī is in the clouds. And they say: 'Alī will be resurrected before the Day of Resurrection.

And these (statements) are all lies, falsehood and fabrication.

103. ***Az-Zaydiyyah***: And they are *Rāfidah*. And they are the ones who disassociate themselves from: 'Uthmān, Talhah, Az-Zubayr and 'Āishah. And they consider fighting with everyone who rebels from the descendants of 'Alī (permissible) – whether he is righteous or wicked – until he wins or is defeated.

104. ***Al-Khashabiyyah***: And they have the same opinion as the Zaydiyyah.

105. ***Ash-Shī'ah***: And they, according to what they claim, attribute themselves to loving the family of Muhammad (*sallAllāhu 'alayhi wa sallam*) besides all people. But they lied. Rather, they specifically are those who hate the family of Muhammad (*sallAllāhu 'alayhi wa sallam*) besides all people.

Verily, the *shī'ah* (followers, adherents) of the family of Muhammad are the *muttaqūn* (those who fear Allāh); the people of *Sunnah* and *athar*, no matter who they are and where they are. Those who love the family of Muhammad and all of the companions of Muhammad, and they do not mention any of them with something evil, nor a fault or deficiency.

So whoever mentions anyone among the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) with something evil, or

slanders him with a fault, or disassociates himself from anyone of them, or curses them, or encourages cursing them, and insults them, he is an opposing, dirty, misguided *rāfidī*.

106. As for the ***Khawārij*** then they passed through the religion, separated (themselves) from the *millah*, strayed from Islām, deviated from the *Jamā'ah*, became misguided from the path of guidance, rebelled against the ruler and the leaders, unsheathed the sword against the *Ummah* and allowed their blood and wealth. And they declared *takfīr* upon those who opposed them, except those who said the same as them, had the same opinion as them and remained with them in their house of misguidance.

And they insult the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*), his in-laws and his sons-in-law, and they disassociate themselves from them and accuse them of *kufr* and major sins, and they disagree with them in the laws of the religion and the *Sunan* of Islām.

They do not believe in the punishment in the grave, nor in the basin, nor the intercession, and they do not exit anyone among the inhabitants of Hellfire (from it).

And they say: Whoever tells a lie or commits a minor or major sin and then dies without having repented, he is a *kāfir* and he will be in Hellfire forever remaining in it.

They have the opinion of the *Bakriyyah* regarding the seed and the *qīrāt*.

And they are *Qadariyyah*, *Jahmiyyah*, *Murjiah* and *Rāfidah*.

They do not believe in the *jamā'ah* (salāh to be performed and accepted), except behind their *imām*.

And they believe in delaying the prayer until after its time, and they consider fasting before seeing the new moon and breaking the fast before seeing it (as permissible).

And they believe that marriage without a *wālī* (guardian) or ruler (is valid).

And they consider *mut'ah* (permissible) in their religion.

And they consider paying two *dirham* for one *dirham* (as long as it is) from hand to hand to be permissible.

And they do not consider praying in *khifāf* (pl. *khuff*) or wiping upon them (when performing *wudū* as permissible).

They do not believe that the ruler have the right to their obedience, nor that the Quraysh have (the sole right to) the *Khilāfah*.

And many things in which they oppose Islām and its people.

And it is enough misguidance for a people that this is their opinion, *madhhab* and religion.

And they have nothing to do with Islām and they are *māriqah* (i.e. people who have passed through the religion and exited it).[204]

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[204] The meaning of *'māriqah'* has gone forth in "*I'tiqād* Ar-Rāziyayn" (34).
And these *Khawārij* whom the author – *rahimahullāh* – met and judged with these strict judgments – and the apparent from it is declaring *takfīr* upon them and exiting them from the *millah* – is not only due to them being *Khawārij murrāq*. Rather, it was due to the beliefs and invalid *madhāhib* from the *Jahmiyyah*, *Qadariyyah* and *rafd* (i.e. the belief of the *Rāfidah*) which were gathered in them, and their rejection of what is *mutawātir* from the *ahādīth* regarding correct beliefs. But the *Khawarij* who rebelled in the time of the *Sahābah* (*radiAllāhu 'anhum*) and they fought against them, then they were not like that. And due to this 'Alī (*radiAllāhu 'anhu*) and those who were with him from the *Sahābah* (*radiAllāhu 'anhum*), did not treat them with the treatment of the *kuffār*.
And likewise, whoever is upon their *madhhab* among the *Khawarij*, then the leaders of the *Sunnah* did not state their *kufr*, nor that they had exited the *millah*.
And *Imām* Ahmad – *rahimahullāh* – was verily asked if the *Khawārij* are *kuffār*? So he said: *"They are māriqah."* It was said: *"Are they kuffār?"* He said: *"They are māriqah. They passed through the dīn."*
And he said in another answer: *"Free me from this, and say as it was stated in the hadīth."*
* See: ["As-Sunnah" by Al-Khallāl (11/Regarding the stopping (or hesitation) of Abū 'Abdillāh regarding the Māriqah)].

107. And from the names of the *Khawārij* are:

Al-Harūriyyah: And they are the people from *Harūrā*.[205]

And ***Al-Azāriqah***: And they are the companions of Nāfi' ibn Al-Azraq and their opinion is the dirtiest and the farthest away from Islām and Sunnah.

And ***An-Najdiyyah***: And they are the companions of Najdah ibn 'Āmir [Al-Harūrī].

And ***Al-Ibādiyyah***: And they are the companions of 'Abdullāh ibn Ibād.

And ***As-Sifriyyah***: And they are the companions of Dāwūd ibn An-Nu'mān, since it was said to him: You are *sifr* (zero) in knowledge.

And ***Al-Bayhasiyyah***, ***Al-Maymūniyyah*** and ***Al-Khāzimiyyah***.

All of these are *Khawārij fussāq*, opposers of the *Sunnah*, people who have left the religion and people of *bid'ah* and *dalālah*. And they are thieves and road robbers; we have verily known them for this.

108. And ***Ash-Shu'ūbiyyah***: And they are people of *bid'ah* and *dalālah*. And they say: The Arabs and non-Arabs are the same for us. They do not see any right for the Arabs nor do they acknowledge any superiority for them. They do not love them, rather they hate the Arabs and they hold grudge, jealousy and hatred for them in their hearts.

[205] *Harūrā* is a village close to *Kūfah* which the *Harūriyyah* are ascribed to.

And this is a dirty opinion which was innovated by a man from *'Irāq*. Then a few people followed him in it, and so he was killed for it.[206]

109. *Ashāb Ar-Raī* (the followers of opinion): And they are misguided *mubtadi'ah* and enemies of the *Sunnah* and *athar*. They consider the *dīn* to be *raī* (opinion), *qiyās* (analogy) and *istihsān* (viewing as preferable).

And they oppose the narrations, invalidate the *hadīth* and they answer back to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). And they take Abū Hanīfah and whoever holds his opinion as leaders, they believe in their religion and they say the same as them.

So which misguidance is clearer than the one who does this or is upon something like this? He leaves the words of the Messenger of Allāh and his Companions and follows the opinion of Abū Hanīfah and his companions?!

This is enough of error, destruction, transgression and opposition.[207]

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[206] Ibn Taymiyyah said in "Iqtidā As-Sirāt" (1/379): *"Verily, that which Ahlus-Sunnah wal-Jamā'ah is upon, is the belief that Arab people are better than the foreign people from the Jews, the Greeks, the Romans, the Persians and others than these. And (the belief) that Quraysh is the best of the Arabs. And that Banū Hāshim is the best from Quraysh. And that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) is the best of Banū Hāshim. So he is the best person from the creation, and the best of them in lineage (or ancestry). And the precedence (or virtue) of the Arabs, and then Quraysh, and then Banū Hāshim is not merely because the Prophet (sallAllāhu 'alayhi wa sallam) is from them, even though this also is a virtue in itself. Rather, they in themselves are better. And by that it is established for the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that he is the best person with the best lineage."* And then he mentioned these words of Harb – *rahimahullāh* – regarding the precedence (or virtue) of the Arabs.

[207] Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (99): *"And know – may Allāh have mercy upon you – that whoever speaks about the dīn with his own opinion, his own analogy, and his own interpretation without any argument from the Sunnah and Jamā'ah, then he has said about Allāh what he does not know. And whoever says about Allāh what he does not know, then he is from the fabricators of falsehood. And the truth is what came from Allāh 'azza wa jalla, and the Sunnah is what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) legislated."*

110. And the *wilāyah* is a *bid'ah* (innovation), and the *barāah* is a *bid'ah*.

And they are those who say: We have *walā* (alliance, love, friendship) with *fulān*, and we have *barā* (disassociation, hate, enmity) for *fulān*.

And this is a statement of *bid'ah*, so be aware against it.[208]

111. So whoever believes in any of these statements (i.e. beliefs), holds the opinion of it, desires it, is pleased with it or loves it: He has verily opposed the *Sunnah*, exited from the *Jamā'ah*, left the narration, said that which opposes (the truth), entered into *bid'ah* and deviated from the right path.

And our success is only from Allāh. We put our trust in Him and we ask Him for help. There is no might nor power except with Allāh.

112. And verily did the people of desire, *bida'* and opposition invent ugly and hideous names with which they named the people of *Sunnah*. By that they want to criticize them, insult them and defame them, and (they want) that the fools and ignorant have contempt for them.

113. As for the ***Murjiah***: Then they call the people of *Sunnah*: ***Shukkāk*** (doubters).

And the *Murjiah* lied. Rather, they are more entitled to (the description of) doubt and rejection.

114. And as for the ***Qadariyyah***: Then they verily call the people of *Sunnah* and affirmation: ***Mujbirah***.

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[208] *Imām* Ahmad – *rahimahullāh* – also said this: *"The barāah is that you disassociate from one (or more) of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). And the wilāyah is that you have walā for some of them while leaving others. And the shahādah is that you testify for someone that he will be in Hellfire."* ["As-Sunnah" by Al-Khallal (748)].

And the *Qadariyyah* lied. Rather, they are more entitled to (the description of) lying and opposing. They negated the Power of Allāh over His creation and they said about Him what He – *tabāraka wa ta'ālā* – is not deserving of (i.e. when they described Him as incapable of overpowering the will of the slaves).

115. And as for the ***Jahmiyyah***: Then they verily call the people of *Sunnah*: ***Mushabbihah***.[209]

And the *Jahmiyyah* have lied, the enemies of Allāh. Rather, they are more entitled to (be described with) *tashbīh* and rejection.[210] They invented a lie against Allāh – *'azza wa jalla* – and they said falsehood and untruth about Allāh. And they committed *kufr* in their statement.

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[209] In "*I'tiqād* Qutaybah" (30-31) and "Ar-Rāziyayn" (24) the clarification of the reason for these names has gone forth.

[210] Al-Bukhārī – *rahimahullāh* – said in "Khalq Af'āl Al-'Ibād" (111): *"Some of the people of knowledge said: Verily, the Jahmiyyah they are the Mushabbihah, because they likened their lord with the idol; the deaf and the mute who does not hear, does not see, does not speak and does not create."*

- And Ad-Dārimī – *rahimahullāh* – said in "An-Naqd 'alā Al-Marīsī Al-Jahmī" (89): *"And how did you consider it allowed to call the people of Sunnah and the people of knowledge regarding the Holy Attributes of Allāh Mushabbihah when they described Allāh with what He described Himself in His Book, by the things where the names of it are present in the attributes of the humans, without takyīf (describing the condition), while you (yourself) verily have likened your ilāh, in his hands, his hearing and his sight, with a blind person and an amputee. And you falsely imagined regarding the one you worship, the same as what you imagine regarding the blind person and the amputee. So the one you worship – according to your claim – is maimed and deficient, blind with no sight, mute with no speech, mutilated with no hands, disabled with no movement, and this is not the description of the Ilāh of those who pray. So do you have a stranger madhhab when you liken your ilāh to these blind and mutilated people, or those whom you called Mushabbihah when they describe Him with what He described Himself with without tashbīh (likening)? And if it had not been for it being a word which is the affliction of the Jahmiyyah with which they insult the believers, then we would not have named anyone but you a mushabbih, due to the ugliness of your likening and your examples."*

116. And as for the ***Rāfidah***: Then they verily call the people of *Sunnah*: ***Nāsibah***.[211]

And the *Rāfidah* have lied. Rather they are more entitled to this name, when they were hostile to the companions of Muhammad (*sallAllāhu 'alayhi wa sallam*) with insults and curses. And they said something about them which is not true, they ascribed them to other than justice in lie, injustice and boldness towards Allāh – *'azza wa jalla* – and while belittling the right of the Messenger [(*sallAllāhu 'alayhi wa sallam*), and they], by Allāh, are more entitled to being rebuked and retaliated against.

117. And as for the ***Khawārij***: Then they verily call the people of *Sunnah* and *Jamā'ah*: ***Murjiah***.

And the *Khawārij* have lied in their statement. Rather, they are the *Murjiah*. They claim that they are upon *īmān* [and truth] besides all people and (that) whoever opposes them are *kuffār*.

118. And as for the ***Ashāb Ar-Raī wal-Qiyās*** (the followers of opinion and analogy): Then they verily call the people of *Sunnah*: ***Nābitah*** [and ***Hashwiyyah***].[212]

And *Ashāb Ar-Raī* the enemies of Allāh have lied. Rather they are the *Nābitah* [and *Hashwiyyah*]. They left the path of the Messenger (*sallAllāhu 'alayhi wa sallam*) and his *hadīth*, and (instead) spoke (about the *dīn*) based upon opinion. And they measured the *dīn* with *istihsān* (viewing as favorable) and they judged with what opposed the Book and the *Sunnah*.

And they are people of *bid'ah*, ignorant and misguided (people) who seek the *dunyā* through lying and falsehood.

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[211] They named them as such because they claimed that they (i.e. *Ahlus-Sunnah*) raised enmity towards the people of the household.

[212] The *nābit* is something small and insignificant. So they are small and nothing. And the *Hashwiyyah*: The *hashw* of words is the redundancy of words; the extra which is not leaned upon, and likewise it is with people. And the *hashwah* of the people are the useless ones of them. (Lisān Al-'Arab 14/180).

So may Allāh show mercy to a slave who speaks the truth, follows the narration, holds on to the *Sunnah*, follows the example of the righteous, avoids the people of *bida'* and leaves their gatherings and does not speak with them; (all this) while expecting and seeking nearness to Allāh and the strengthening of His *dīn*.

And our success is from no-one but Allāh.[213]

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[213] In another manuscript it said: *"And all success is from Allāh. O Allāh, refute the falsehood of the Murjiah, weaken the plot of the Qadariyyah, eliminate the state of the Rāfidah, destroy the doubts of Ashāb Ar-Raī, suffice us in the burden of the Khārijiyyah, and hasten the retaliation against the Jahmiyyah. The end of the risālah."*

9

The *i'tiqād* of Ibn Abī Dāwūd ʻAbdullāh ibn Sulaymān ibn Al-Ashʼab

(d. 316h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: 'Abdullāh ibn Sulaymān ibn Al-Ash'ab ibn Ishāq Al-Azdī As-Sijistānī.

His *kunyah*: Abū Bakr.

His *shuhrah*: Ibn Abī Dāwūd.

His birth: Around 230h.

His death: Year 316h. *Rahimahullāh*.

The praise of the scholars upon him:

- Al-Khalīlī said: *"The Hāfidh, the Imām of Baghdād in his time. The agreed upon scholar. An Imām who is a son of an Imām. He was a partner of his father in Misr and Shām in (learning from) his shuyūkh. He heard from the leaders in Misr, in all of Shām, in Baghdād, Asbahān, Sijistān, Shirāz and Khurāsān… And it used to be said: Three leaders (who lived) in the same time-period: Ibn Abī Dāwūd in Baghdād, Ibn Khuzaymah in Naysābūr and Ibn Abī Hātim in Rayy."*

- And Sālih ibn Ahmad Al-Hamadhānī Al-Hāfidh said: *"Ibn Abī Dāwūd was the Imām of 'Irāq, and the ruler erected the pulpit for him. And during his time there were mashāyikh in 'Irāq who had more asānīd (i.e. chains of narration) than him. But they did not reach the level of skill and precision (in the knowledge of hadīth) than he did."*

The sources of the *'aqīdah*:

I compared and took this *'aqīdah* from "Sharh Madhāhib Ahlis-Sunnah" by Ibn Shāhīn, and I let that be the foundation. And from "Ash-Sharī'ah" and "Tabaqāt Al-Hanābilah" and "Al-Usūl Al-Mujarradah" and "Al-'Uluw" by Adh-Dhahabī.

*** Ibn Shāhīn – *rahimahullāh* – said in "Sharh Madhāhib Ahlis-Sunnah":**

Abū Bakr 'Abdullāh ibn Sulaymān ibn Al-Ash'ab, our *Shaykh*, uttered this poem to himself, and he made it his *mihnah*:[214]

1. Hold on to the rope of Allāh and follow the guidance, and do not be a *bid'ī* (i.e. innovator) so that you may be successful.

2. And believe in the Book of Allāh and the *Sunan* which came from the Messenger of Allāh, (then) you will be saved and win.

3. And say: The *Kalām* of our Owner is not created. This is what the God-fearing believed in and clearly stated.

4. And do not believe in stopping regarding the Qurān, just as the followers of Jahm did and they became soft.[215]

5. And do not say: The Qurān is a creation which I have recited. For verily, the *Kalām* of Allāh is expressed by the pronunciation.

6. And say: Allāh will appear for the creation in full clarity, just as the full-moon is not hidden. And your Lord is more evident.

7. And He is not born, nor is He a parent. And He has no equal. Exalted is the One who is praised.

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[214] This means: He would look at who agreed with it and then show him *walā* (alliance, love, loyalty), and who disagreed with it and then show him enmity.
[215] This means: Their souls became soft and their hearts leaned towards stopping regarding the Qurān, in order for them not to be exposed in clearly stating that the Qurān is created. Besides this, they are nothing but Jahmiyyah who hide behind stopping.

8. And the *jahmī* rejects this, while we have the confirmation of what he have said in the clear (declaring) *hadīth*.[216]

9. It was narrated by Jarīr, from the statement of Muhammad. So say the same as he said regarding this, (so) you will succeed.[217]

10. And the *jahmī* also rejects His right Hand. And both of His Hands grant favors.

11. And say: *Al-Jabbār* descends every night, without (describing) how. Mighty and Glorified is the One.[218]

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[216] Al-Fadl ibn Ziyād said: I heard Abū 'Abdillāh Ahmad ibn Hanbal, and it had reached him about a man that he said: *"Verily, Allāh – the Exalted – will not be seen in the ākhirah."* So he became very angry, and then he said: *"Whoever says: 'Verily, Allāh – the Exalted – will not be seen in the ākhirah', he has committed kufr. The curse of Allāh and His anger is upon him, no matter who from the people he is. Did Allāh – 'azza wa jalla – not say:* **"Some faces will on that Day be radiant. Looking at their Lord."** (Al-Qiyāmah 75:23) *And He – the Exalted – said:* **"No. On that Day they will verily be veiled from their Lord."** (Al-Mutaffifīn 83:15) *So this is an evidence for that the muminūn will see Allāh the Exalted."* ["Ash-Sharī'ah" (672)]
- And Ibn Abī Dāwūd narrated from *Imām* Mālik ibn Anas – *rahimahullāh* – (that he said): *"The people will look at Allāh on the Day of Resurrection with their eyes."* Ibn Abī Dāwūd said: *"Whoever does not believe in this, he is a kāfir."* ["As-Sifāt" by Ibn Al-Muhibb (850)]

[217] The *hadīth* of Jarīr (*radiAllāhu 'anhu*) regarding the *ruyah* was narrated by Al-Bukhārī (7434) and Muslim (633), from the *hadīth* of Jarīr (*radiAllāhu 'anhu*) who said: We were sitting with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when he looked at the moon on the night of a full moon. He said: ***"You will verily see your Lord, just as you see this moon (and) you will have no difficulty in seeing Him. So if you are capable of avoiding missing a prayer before sunrise and a prayer before sunset, then do so."***
Wakī' – *rahimahullāh* – said: *"Whoever rejects the hadīth of Jarīr (radiAllāhu 'anhu) regarding the ruyah, then consider him to be from the Jahmiyyah."*
And *Imām* Ahmad – *rahimahullāh* – narrated this *hadīth*, and then he said: *"May the curse of Allāh be upon the Jahmiyyah."*

[218] The *ahādīth* regarding the *nuzūl* (descent) of our Lord to the lowest heaven were narrated by Al-Bukhārī and Muslim.
And *Ahlus-Sunnah* believe this *nuzūl* (descent) to be in reality as it is suitable for His Might and Greatness. And they do not interpret His *nuzūl* to be the descent of His command or His mercy, as is the interpretation of the *Mu'attilah Jahmiyyah* and *Ash'ariyyah*.

12. He bestows His favors upon the surface of *dunyā*, and the doors of heaven are unclosed and opened.

13. He says: Is there no-one asking for forgiveness so he can meet a Forgiver. And (is there) someone seeking goodness and provision, so he can be given (what he asks for).

14. This was narrated by people whose *hadīth* is not rejected. Verily, the people who rejected them have failed and been made ugly.[219]

15. And say: Verily, the best people after Muhammad are his two ministers first, and then ʻUthmān. (This) I believe to be correct.

16. And the fourth of them is the best from the creation after them. ʻAlī, the ally of goodness (and the one) who has given success in goodness.

17. And they are verily the (distinguished) group – there is no doubt regarding them – who will be among the nobles of *Al-Firdaws* forever.

18. Saʼīd and Saʼd and Ibn ʻAwf and Talhah. And ʻĀmir Fihr and Az-Zubayr the highly praised.

19. And the two grandsons of the Messenger of Allāh, and the two sons of Khadījah, and Fātimah the pure woman, who (all) will live in comfort.[220]

20. And ʻĀish the mother of the *muminūn*, and our uncle Muʼāwiyah by whom I am honored and then I praise (him).

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[219] The *hadīth* of the *nuzūl* was narrated by Al-Bukhārī (1145) and Muslim (758) from Abū Hurayrah (*radiAllāhu ʻanhu*) that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Our Lord – tabāraka wa taʼālā – descends every night to the lowest heaven when the last third of the night remains. He says: 'Who invokes Me so I can answer him. Who asks Me so I can give him. Who asks Me for forgiveness so I can forgive him."***

[220] Ibn Abī Dāwūd was the only one to mention this line of poetry.

21. And his *Ansār* and the *Muhājirūn* (i.e. migrators) from their homes. Due to their support (of the Messenger of Allāh) they were removed from the burning Hellfire.

22. And after them the *Tābi'ūn*. Due to the goodness which they followed in their words and deeds they were successful.

23. And Mālik and Ath-Thawrī, and then their brother Abū 'Amr Al-Awzā'ī, the one who praises (Allāh) a lot.

24. And after them Ash-Shāfi'ī and Ahmad; the leaders of guidance for the one who follows the truth so he becomes pure.

25. These are a people whom Allāh has pardoned and whom He is pleased with. So love them, for then you will verily be successful.[221]

26. And (only) say the best statements about all of the *Sahābah*. And do not be a slanderer (of them), where you criticize and harm (them).

27. Because the clear revelation has verily stated their virtue. And in (*Sūrah*) "Al-Fath" there are verses that praise the *Sahābah*.[222]

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[221] Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (25): *"The sign for the one whom Allāh wants good for is following this way: The Book of Allāh, the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), the Sunan of his companions (radiAllāhu 'anhum) and those who followed them in goodness, and what the leaders of the Muslims in all countries were upon and (also) the scholars that were, such as: Al-Awzā'ī, Sufyān Ath-Thawrī, Mālik ibn Anas, Ash-Shāfi'ī, Ahmad ibn Hanbal, Al-Qāsim ibn Sallām and whoever was upon the same way as them and kept away from every madhhab that these scholars criticized. And we will clarify what they were pleased with, in shā Allāhu ta'ālā."*

And Ibn Abī Dāwūd – *rahimahullāh* – was the only one to mention the lines of poetry from (23-25).

[222] He is referring to the Words of Allāh – the Exalted – in *Sūrah* Al-Fath: **"Muhammad is the Messenger of Allāh, and those who are with him are stern against the *kuffār* and merciful among themselves. You see them performing *rukū'* and *sujūd* while they seek bounty from Allāh and** (His) **pleasure."** Until the end of the verse.

28. And I am certain regarding the predetermined *Qadar* (divine decree). (It is) the basis for the covenant of the *dīn*, while the *dīn* is wider.[223]

29. And do not reject Nakīr and Munkar due to ignorance, nor the *hawd* (basin) and the *mīzān* (scale). You have verily been advised.

30. And say: Allāh the Mighty will exit – out of His favor – some bodies from Hellfire that will be taken out of the coals.

31. At the river in *Al-Firdaws* they will come to life by its water, just like a seed carried by a stream that overflows when it comes.

32. And that the Messenger of Allāh is an intercessor for the creation. And say the truth regarding the punishment in the grave so it is made clear.

33. And do not declare *takfīr* upon the people of *salāh*, even if they disobey (Allāh). Because all of them will disobey, while the Owner of the Throne pardons.[224]

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[223] Based on what was narrated from Ibn 'Abbās (*radiAllāhu 'anhu*) and Ibn Shihāb – *rahimahullāh* – who both said: *"The Qadar is the basis of Tawhīd. So whoever singles out (Allāh) in worship but does not believe in the Qadar, then his kufr (rejection) of the Qadar is a breach of his Tawhīd. And whoever singles out (Allāh) in worship and believes in the Qadar, then this is the handhold which will never break."* ["As-Sunnah" by 'Abdullāh (902) and "Al-Ibānah Al-Kubrā" (1923)].

[224] But if he is not from the people of the *salāh*, nor the people of the *qiblah*, then to begin with he is a *kāfir*. Just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, between a man and between shirk and kufr is leaving the salāh."*** Narrated by Muslim (82).
And his words: ***"The covenant which is between us and them is the salāh. So whoever leaves it, he has verily committed kufr."*** Narrated by Ahmad (22937) and At-Tirmidhī (2621) who said: *"This hadīth is hasan sahīh gharīb."*

34. And do not believe in the opinion of the *Khawārij*, for it is verily a statement that destroys and disgraces the one who desires it.[225]

35. And do not be a *murjī* who jokes with his religion. Verily, the *murjī* is playing with the *dīn*.[226]

36. And say: *Īmān* is verily speech, intention and deeds, according to the clear words of the Prophet.

37. And it decreases sometimes due to sins, and other times it increases by his obedience. And in the scale it will be weighed.

38. And free yourself from the opinions of men and their statements. Because the words of the Messenger of Allāh are more pure and more eloquent.

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[225] Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (72): *"I have verily mentioned from the warning against the madhhab of the Khawārij, what there is sufficiency in for the one whom Allāh has saved from the madhhab of the Khawārij and who does not believe in their opinion, and who has patience with the deviance (or oppression) of the rulers, and the injustice of the leaders, and he has not rebelled against them with his swords, and he has asked Allāh – the Exalted – to remove the injustice from him and from the Muslims, and he invokes for righteousness for the rulers, and performs hajj with them, and performs jihād with them against the enemy of the Muslims, and prays behind them the Jumu'ah and the two 'Īd (prayers). So if they command him to an act of obedience he is capable of (performing), then he obeys them. And if he is not capable, he excuses himself to them. And if they command him to an act of disobedience he does not obey them. And if the fitnah occurs among them, then he remains in his house and withholds his tongue and hands, and he does not desire what they are doing. And he does not aid in the fitnah. So whoever has this description, he is upon the Straight Path, in shā Allāh."*

[226] Ibrāhīm An-Nakha'ī – *rahimahullāh* – said: *"For me the Khawārij are more excused than the Murjiah."* ["As-Sunnah" by 'Abdullāh ibn Ahmad (684)].

I said: This is because the *Khawārij* hold the deeds and obligatory acts of worship at high esteem, and they are severe when it comes to performing the forbidden things. Opposite of the *Murjiah* who leave the deeds, and they describe the one who performs the forbidden things as a *mumin* with complete *īmān*. And due to this Ibrāhīm – *rahimahullāh* – said: *"The Murjiah left a dīn which is softer than a sābirī garment."* ["Al-Īmān" by Ahmad (199)].

And the *sābirī* garment is the garment that is so thin that the one who wears it is between being naked and being clothed.

39. And do not be from a people who took their religion as amusement. So they slander the people of *hadīth* and curse them.[227]

40. When you believe in these (beliefs) at all times my friend, then you go to bed and wake up while you are upon goodness.

Abū Bakr ibn Abī Dāwūd – *rahimahullāh* – said: *"This is my belief, and the belief of my father, and the belief of Ahmad ibn Hanbal – rahimahullāh – and the belief of those whom we met from the people of knowledge*[228]*, and the belief of those whom we did not meet from those whose belief reached us (through others). And whoever says something other than this about me, then he has verily lied."*

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[227] It is only the people of *bida'* and desires who slander the people of *hadīth*, just as Ahmad ibn Sinan Al-Qattān – *rahimahullāh* – said: *"There is no mubtadi' in this dunyā, except that he hates the people of hadīth. And when a man innovates a bid'ah, then the sweetness of the hadīth is snatched away from his heart."*
- And it was said to *Imām* Ahmad *rahimahullāh*: *"O Abū 'Abdillāh. They mentioned the people of hadīth to Ibn Abī Qatīlah in Makkah, so he said: 'The people of hadīth are evil people.'"*
So Abū 'Abdillāh got up and he was dusting off his garment. Then he said: *"Zindīq, zindīq, zindīq."* And then he entered his house. ["Sharaf Ashāb Al-Hadīth (p. 74)].

[228] So he is conveying the *ijmā'* of *Ahlus-Sunnah* upon what he has stated in this poem.

10

The *i'tiqād* of Ibn Abī Zayd Al-Qayrawānī

(310-386h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: 'Abdullāh ibn Abī Zayd 'Abdur-Rahmān An-Nafazī Al-Qayrawānī.

His *kunyah*: Abū Muhammad.

His *shuhrah*: Ibn Abī Zayd Al-Qayrawānī.

His *madhhab*: *Mālikī*.

His birth: Year 310h.

His death: Year 386h. *Rahimahullāh*.

The praise upon him:

He is the *Shaykh* of the *Mālikiyyah* in *Maghrib*. He gathered the *madhhab* of Māllik and explained his statements. He was vast in knowledge, plenty in memorization and he was called: The little Mālik.

- Ibn Al-Qayyim mentioned him in "Ijtimā' Al-Juyūsh" (p. 214) and said: *"The belief of the little Imām Malik."* Then he conveyed this *'aqīdah*, and after it he said: *"So may Allāh be pleased with him. How firm he was in the Sunnah, and how establishing he was of it."*

- And Abū Al-Hasan Al-Qabisī said: *"(He was) an Imām who was trusted in his knowledge (or skill) and his narration."*

The sources of the *'aqīdah*:

I extracted this *'aqīdah* from the beginning of his book "Ar-Risālah", and then I followed it up with what he wrote in his book "Al-Jāmi'".

*** Abū Muhammad 'Abdullāh ibn Zayd Al-Qayrawānī – *rahimahullāh* – said:**

All praise is due to Allāh who brought the human into existence by His blessing, and shaped him in the wombs with His wisdom, and brought him out to His kindness and what He made easy for him of His provision. He taught him what he did not know, and the favor of Allāh upon him is verily great. He informed him about the signs of His creation, and He warned him upon the tongues of the messengers who are the best from His creation. And so He guided whomever He granted success by His favor, and He misguided the one whom He forsook by His justice. And He made performing good deeds easy for the *muminūn*, and He opened their hearts for the remembrance. So they believed in Allāh by the utterance of their tongues, by the sincerity of their hearts and by acting upon what came to them from His messengers and His books. And they learned what He taught them, they stopped at the limits He put for them, and they sought sufficiency in what He allowed for them from what He prohibited for them.

Thereafter; May Allāh help us and you in safeguarding His *dāi'*[229] and preserving what He has entrusted us with of His *Sharī'ah*.

1. You have verily asked me to write a shortened text about the obligatory issues of the *diyānah* (*dīn*, religion), from that which is uttered by the tongues, believed by the hearts and performed by the limbs. And (also) what is connected with the obligatory from this of the *muakkad* (confirmed), *nawāfil* (voluntary) and *raghāib* (desirable) *Sunan*. And (also) some of the *ādāb* (manners), and some statements of *usūl al-fiqh* and its *funūn* (i.e. different types of knowledge) according to the *madhhab* of *Imām* Mālik ibn Anas – *rahimahullāhu ta'ālā* – and his way. Along with what eases the path of what is difficult from this, from the explanation of those who are firmly established in knowledge, and the clarification of the people

[229] **Translator:** *Dāi'* is said about everything which is wanted to be safeguarded, established and protected. Here it could mean performing the obligatory and staying away from the prohibited.

of understanding. (This), due to you wanting to teach this to the children just as you teach them the letters of the Qurān, in order for the understanding of the *dīn* of Allāh and His laws – the blessing of which is hoped for them, and the result of which is praised for them – comes first to their hearts.

So I answered you in this due to what I hope for myself and for you of the reward of the one who teaches the *dīn* of Allāh and invites to it.

2. And know, that the best of hearts is the one of them that contains the most goodness. And the heart for which goodness is hoped the most, is the one where evil has not come first to it.[230]

And the first which the advisers (of goodness) were concerned with, and the (first thing) desired by those who desired its reward, is:

Transferring (or conveying) the goodness to the hearts of the children of the *muminūn*, in order for it to become firmly established therein. And informing them about the milestones (or important points) of the *diyānah* and the limits of the *Sharī'ah*, in order for them to agree (or be pleased) with it. And (to inform them about) what is obligatory upon them to believe in from the *dīn* in their hearts, and what their limbs must perform of deeds. For it was

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[230] Just as Ibn Shawdhab – *rahimahullāh* – said: *"From the blessing of Allāh upon the young boy and the foreigner if they dedicate themselves to worship is, that they are granted (by Allāh) a follower of Sunnah who will teach them. Because the young boy and the foreigner are (both) influenced by whatever reaches them first."*
- And 'Amr ibn Qays Al-Mulāī – *rahimahullāh* – said: *"If you see a young boy when he is growing up with the people of Sunnah and Jamā'ah, then hope (good) for him. And if you see him with the people of innovation then despair of him. For verily, the young boy is upon the first he grew up upon."* And he said: *"Verily, the young boy grows up. So if he prefers to sit with the people of knowledge then he is about to become safe. But if he leans towards others than them, then he is about to be destroyed."* ["Al-Ibānah Al-Kubrā" (47-48)].

verily narrated that teaching the small children the Book of Allāh extinguishes the anger of Allāh.[231]

And (it was also narrated) that learning something in a young age is like something that is engraved in a rock.

3. And (in this text) I have verily provided you with examples of what they can derive a benefit from – *in shā Allāh* – by memorizing, they become honorable by knowing it, and they become happy by believing it and acting upon it. And it verily came (in the *hadīth*) that they should be ordered to (perform) the *salāh* when they are seven years, and to be hit (lightly) due to it at (the age of) ten, and they are separated in their beds.[232]

And likewise they should learn what Allāh made obligatory upon the slaves of words and deeds before they reach the age of maturity, in order for maturity to reach them while this has been firmly established in their hearts, their soles are at ease with this and have gotten used to what they perform of this with their limbs.

4. And Allāh – *subhānahu wa ta'ālā* – verily obligated some deeds upon the heart which are beliefs, and upon the apparent limbs some deeds of obedience.

And I will explain in details what I have committed myself to mentioning to you, chapter by chapter (or issue by issue), in order for it to be near to the understanding of those learning it, *in shā Allāhu ta'ālā*. And by Him we seek what is best, we ask Him for help, and there is no power nor might except by Allāh *Al-'Alī Al-'Adhīm*. And may the peace and abundant blessing of Allāh be upon our master Muhammad, His Prophet, and upon his family and companions.

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[231] Thābit ibn Al-'Ajlān said: *"Verily, Allāh – 'azza wa jalla – will want to punish the people on earth, but when He hears the voices of children learning the wisdom (i.e. the Qurān) He turns away from them (i.e. those He want to punish)."*
Marwān said: *"The wisdom is the Qurān."* ["Al-'Iyāl" by Ibn Abī Ad-Dunyā (310)]

[232] It was narrated by Ahmad (6756) from 'Amr ibn Shu'ayb, from his father, from his grandfather (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*).

Chapter: That which is uttered by the tongues and believed by the hearts from the obligatory issues of the *diyānāt*.

5. And from this is: The *īmān* in the heart and the utterance by the tongue (stating) that Allāh is one *ilāh*. There is no other *ilāh* than Him. There is nothing similar to Him, there is no equal to Him, He has no child, He has no parent, He has no female companion, and He has no partner.

6. There is no beginning to His *awwaliyyah* (i.e. Him being before anything else), nor is there an end to His *ākhirayyah* (i.e. His eternality). The essence of His description does not reach those who describe, nor can those who think comprehend His affair. Those who think take lessons from His verses, and they do not think about the essence (and condition) of His *Dhāt* (Being).[233]

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

"And they cannot comprehend anything from His knowledge, except what He wants. His *Kursī* extends over the heavens and the earth, and it does not tire Him to preserve them. And He is the Most High, the Mighty." (Al-Baqarah 2:255)

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[233] Nu'aym ibn Hammād said: *"And it is an obligation upon every mumin to believe in everything with which Allāh described Himself, and to leave thinking about the Lord – tabāraka wa ta'ālā – and to follow the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam) in which he said:* ***'Think about (or ponder over) the creation, and do not think about (or ponder over) the Creator.'****"* Then Nu'aym said: *"Nothing is similar to Him, and nothing among all (existing) things resemble Him."* [Al-Lālakāī (874)]
- And Al-Barbahārī said in "Sharh As-Sunnah" (44): *"And thinking about Allāh is a bid'ah, based upon the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam):* ***'Think about (or ponder over) the creation, and do not think about (or ponder over) the Creator.'*** *For verily, thinking about the Lord causes doubt in the heart."*
* And see: Al-Lālakāī (28/Chapter: What was narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding the prohibition of thinking about the *Dhāt* (Being) of Allāh).

7. *Al-'Alīm* (the All-Knowing), *Al-Khabīr* (the All-Aware), *Al-Mudabbir* (the Arranger), *Al-Qadīr* (the All-Capable), *As-Samī'* (the Hearing), *Al-Basīr* (the Seeing), *Al-'Alī* (the Most High), *Al-Adhīm* (the Mighty).

8. And that He *Al-Majīd* (the Glorious) is above His Throne in His *Dhāt* (Being)[234], and He is in every place by His knowledge.

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[234] The reason for *Ahlus-Sunnah* saying "in His *Dhāt* (Being)" has gone forth in "*'Aqīdah* Al-Muzanī *rahimahullāh*" (no. 2).
- And Ibn Abī Zayd – *rahimahullāh* – said in "Mukhtasar Al-Mudawwanah": *"And that He – the Exalted – is above His Throne in His Being, above the seven heavens, and not upon His earth."* ["Ijtimā' Al-Juyūsh" (p. 224)].
- And he said in his "Jāmi'" (10) while acknowledging the reality of this *'uluw* (aboveness) and that it is in His *Dhāt* (Being): *"And that He is above His heavens, upon His Throne and not His earth. And that He is in every place by His knowledge."* And this is the *'aqīdah* of *Imām* Malik – *rahimahullāh* – just as As-Sijzī – *rahimahullāh* – conveyed this from him and from the leaders of the *Sunnah*, in "Al-Ibānah" when he said: *"And our leaders, such as Ath-Thawrī, Mālik, the two Hammād, Ibn 'Uyaynah, Ibn Al-Mubārak, Al-Fudayl, Ahmad and Ishāq all agree upon that Allāh – subhānahu – in His Being is above the Throne, that He descends to the lowest heaven, that He becomes angry and pleased, and that He says whatever He wants. So whoever opposes any of this, then he is disassociated from them and they are disassociated from him."* ["Majmū' Al-Fatāwā" (3/222)].
- And Abū 'Umar At-Talamankī Al-Mu'āfirī Al-Mālikī said in his book "Al-Usūl": *"The Muslims from Ahlus-Sunnah agreed upon that Allāh istawā (rose above) His Throne in His Being."* ["Ijtimā' Al-Juyūsh" (p. 203)].
I said: This is the *'aqīdah* of the leaders of (the *madhhab* of) *Al-Mālikiyyah* from the earlier generations, so how did it (suddenly) change and become exchanged with the *'aqīdah* of the *Jahmiyyah Mu'attilah* who negate the *'uluw* of Allāh – the Exalted – and His Attributes?!
- The *Shaykh* 'Abdul-Latif ibn 'Abdir-Rahmān said in "Ar-Rasāil wal-Māsail" (3/347): *"Ibn Abī Zayd Al-Qayrawānī said regarding His Words:* ***"Ar-Rahmān,* He *istawā* upon the Throne."** *'This means: In His Being.' And someone who has no knowledge and has no insight into the madhhab of the Salaf and the leaders (from the earlier generations) – may Allāh be pleased with all of them – rejected this from him. And he made a mistake in this issue with excessive words of no benefit which prove the evil intention (behind it), and the lack of firm understanding. So we seek refuge with Allāh from the harm of ignorance and false understanding, and we seek His protection from the slipping of the feet."*

9. He created the human being, and He knows what his soul whispers to him, and He is closer to him than the jugular vein.[235]

﴿ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

"And there is no leaf that falls, except that He knows about it. Nor is there a seed in the darkness of the earth, or something wet or dry, except that it is in a Clear Book." (Al-An'ām 6:59)

10. He *istiwā 'alā* (rose up upon) the Throne, and He possesses (or owns) the *Mulk* (Dominion).[236]

11. And He has *Al-Asmā Al-Husnā* (the most beautiful Names), and *As-Sifāt Al-'Ulā* (the most uplifted Attributes). He has always existed with all of His Attributes and Names. He is far Exalted above His Attributes being created and His Names being newly invented.

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[235] By His knowledge, just as this has gone forth in "*'Itiqād* Harb Al-Karmānī *rahimahullāh*" (54).

[236] And this *istiwā* (rising above or upon) is in reality and it is not interpreted as overtaking (or conquering) which is the interpretation of the *Jahmiyyah Mu'attilah*. Because this is distorting the word from its true place (i.e. meaning). And the *istiwā* is well-known in the language of the Arabs which is what Allāh – *'azza wa jalla* – addressed us in, and that is with the meaning of *'uluw* (aboveness), *irtifā'* (arising), *su'ūd* (ascending) and *istiqarār* (settling). Just as *Imām* Malik – *rahimahullāh* – said in his famous story with the man who asked about the *kayfiyyah* (condition) of the *istiwā*. So the *Imām* became severely angry with him, since asking about the *kayfiyyah* is not known (nor acceptable).
So he said: *"The condition cannot be understood, the istiwā is not unknown, the īmān in it is obligatory, and asking about it is a bid'ah. And I verily fear that you are misguided."* [Al-Lālakāī (629)].
And the *Imām* Al-Qa'nabī – *rahimahullāh* – heard a man from the *Jahmiyyah* say: **"*Ar-Rahmān*, He *istawā* upon the Throne."** *"(This means): Istawlā (He took possession over)."* So he said: *"Whoever is not certain that Ar-Rahmān istawā 'alā (rose up upon) the Throne, just as this is established in the hearts of the ordinary people, then he is a jahmī."* ["Ijtimā' Al-Juyūsh" (p. 135)].
And 'Abdullāh ibn Ahmad narrated a similar narrated from Yazīd ibn Hārūn – *rahimahullāh* – in "As-Sunnah" (56).

12. He spoke to Mūsā with His *Kalām* (Speech, Words) which is an Attribute of His *Dhāt*, and not a creation from His creation.[237]

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[237] And Ibn Abī Zayd also said in what he established from the *i'tiqād* in the book "Al-Jāmi'": *"And that Allāh – 'azza wa jalla – spoke in His Being to Mūsā and He let him hear His speech, not a speech which He established in someone else."*
With this he means to establish the reality of the *Kalām* of Allāh – the Exalted – and that it is with letter and sound. And that He spoke to Mūsā in reality and not metaphorically. And that Mūsā (*'alayhis-salām*) heard His Words without any intermediary. Opposite of the *Jahmiyyah Ash'ariyyah* who reject the letter and sound in the *Kalām* of Allāh the Exalted, and they reject that Mūsā (*'alayhis-salām*) heard the sound (or voice) of the Lord when He was speaking to him.
- Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (73): *"And the īmān in that Allāh – the Exalted – is the One who spoke to Mūsā ibn 'Imrān ('alayhis-salām) on the day of At-Tūr. And Mūsā was hearing the Kalām of Allāh by the sound of Him that occurred to his hearing, and not from someone else. So whoever says something other than this, he has verily committed kufr to Allāh Al-'Adhīm."*
- And Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (61): *"And whoever claims that he is a Muslim and then claims that Allāh – 'azza wa jalla – did not speak to Mūsā (directly), he has verily committed kufr. He is asked to repent; then either he repents or he is killed.*
Allāh – the Exalted – said: **"And Allāh spoke to Mūsā directly."** *So if he claims that Allāh created some words in a tree and then spoke to Mūsā through that.*
Then it is said to him: This is the (clear) kufr. Because he claims that the words are created. Allāh – 'azza wa jalla – is far exalted above this. And he claims that a creation is claiming rubūbiyyah (for itself), and this is from the most dirty and abhorrent statements.
And it is said to him: O mulhid (atheist, heretic), is it allowed for anyone besides Allāh to say: 'I am verily Allāh'? We seek refuge with Allāh from (considering) the one stating this being a Muslim. This is a kāfir who is asked to repent; then either he repents and turns back from his evil madhhab, or else he is killed by the leader. And if the leaders does not kill him, and does not ask him to repent, and it is known about him that this is his madhhab, then he is boycotted, he is not spoken to, he is not greeted, he is not prayed behind, his testimony is not accepted and a Muslim does not marry his daughter to him."

13. And He appeared to the mountain so it collapsed to dust due to His Might.[238]

14. And that the Qurān is the *Kalām* (Word or Speech) of Allāh, and it is not created so that it will perish. Nor is it an attribute of a creation so that it will come to an end.

15. And the *īmān* in the *Qadar*; the good of it and the bad of it, the sweet of it and the bitter of it. And all of this has verily been decreed by our Lord, and the decrees of all affairs are in His Hand, and their sources are from His Judgment.

16. He knew everything before it existed (or occurred). So it occurred in accordance with His *Qadar*. No word or deed will ever occur from His slaves, except that He (already) judged it and had pre-existing knowledge about it.

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

"Does the One who created not know? And He is the Kind and the All-Aware." (Al-Mulk 67:14)

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[238] He is referring to His – the Exalted – Words: **"So when his Lord appeared to the mountain He made it collapse to dust."** (Al-A'rāf 7:143).
- Al-Karjī said in "Nukat Al-Qurān" (1/440): *"And 'At-Tajallī' undoubtedly in the language means appearing."*
- And from Anas (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding His – the Exalted – Words: **"So when his Lord appeared to the mountain."** He said: ***"Like this."*** Meaning: He exposed the tip of the pinky finger.
Imām Ahmad: Mu'ādh showed us how (with his pinky finger). He said: So Humayd At-Tāwil said to him: *"Why are you doing like that, O Abū Muhammad?"* He said: So he struck his chest with a hard strike and said: *"Who are you O Humayd and what are you O Humayd? Anas ibn Mālik narrated it to me from the Prophet (sallAllāhu alayhi wa sallam) and you are saying: 'Why are you doing that?'"* Narrated by Ahmad (12260).
- Adh-Dhahabī said in "Al-Arba'īn" (133): "And it is correctly (narrated) from Thābit, from Anas (*radiAllāhu 'anhu*)…" And he mentioned it. And in it (it says): *"He placed his thumb near to the edge of the tip of his pinky finger, and then the mountain sunk…"*
And he said: *"This hadīth is in accordance with the condition of Muslim."*

17. He misguides whomever He wants, so He forsakes him by His justice. And He guides whomever He wants, so He grants him success by His favor. So the way is paved (or made easy) by His easing towards what has gone forth in His knowledge and His *Qadar* of (whether a person will be) unhappy or happy (in *ākhirah*).

Allāh is far exalted above that there exists in His dominion what He does not want, or that there is someone who is not in need of Him, or that there is another creator than Him. (He is) the Lord of the slaves, the Lord of their deeds, the One who decreed their movements and their deaths, and the One who sends the messengers to them to establish the *hujjah* (argument) upon them.

18. Then He sealed the Message, the warning and the prophet-hood by His Prophet Muhammad (*sallAllāhu 'alayhi wa sallam*), by making him the last of the messengers. A bearer of glad tidings and a warner, a caller to Allāh by His permission, and a shining light.

And He revealed His wise Book upon him. And through him He explained His upright *dīn*, and by him He guided to the straight path.

19. And that the Hour is coming (i.e. will occur) without a doubt. And that Allāh will resurrect the one who dies; just as He originated them they will return (to being originated again at the time of the resurrection).

20. And that Allāh – *subhānahu* – multiply the good deeds for His slaves, and by the *tawbah* (repentance) He pardons them for the major evil deeds, and He forgives the minor sins by avoiding the major sins. And He made the one who does not repent from the major sins subject to His *Mashīah* (Will):

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا ﴾

"Verily, Allāh does not forgive that partners are associated with Him in worship, and He forgive everything besides it for whom He wills. And whoever associates partners with Allāh in worship, he has verily invented a great sin." (An-Nisā 4:48)

And whoever He punishes with His Hellfire, then He will exit him therefrom due to his *īmān*, and He will then enter him into His Paradise due to it.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾

"So whoever performs an atom's weight of goodness, he will see it." (Az-Zalzalah 99:7)

21. And due to the *shafā'ah* (intercession) of the Prophet (*sallAllāhu 'alayhi wa sallam*) He will exit from it those whom he intercedes for from the people of major sins from his *Ummah*.

22. And that Allāh – *subhānahu* – verily (already have) created Paradise, and He prepared it as an everlasting destination for His allies (or friends). And He will honor them therein by (them) looking at His honorable Face. And it (i.e. Paradise) is the one from which He caused His prophet Ādam to drop down from to His earth, due to what had gone forth in His pre-existing knowledge.

23. And He created Hellfire and prepared it as an everlasting destination for those who commit *kufr* to Him and reject His signs, His Books, and His messengers. And He let them be veiled from seeing Him.[239]

24. And that Allāh – *tabāraka wa ta'ālā* – will come on the Day of Resurrection, and (so will) the angels in rows, for the presenting of the nations and their accounts, and their punishment and their reward.

25. And the scales will be placed for weighing the deeds of the slaves.

﴿ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

"So the one whose scales are heavy (due to good deeds)**, then these are the successful."** (Al-A'rāf 7:8)

26. And they are given their sheets (i.e. books) containing their deeds. So whoever is given his book in his right hand, then he will have an easy account. And whoever is given his book behind his back, then these will be roasted in the burning fire.

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[239] Ashhab ibn 'Abdil-'Azīz – *rahimahullāh* – said: A man said to Mālik: *"O Abū 'Abdillāh, will the muminūn see their Lord on the Day of Resurrection?"*
He said: *"If the muminūn would not see their Lord on the Day of Resurrection, then Allāh would not have dishonored the kuffār with the veil. So He said:* **"No. On that Day they will verily be veiled from their Lord."** (Al-Mutaffifīn 83:15)*."*
So he said to him: *"O Abū 'Abdillāh, some people verily claim that Allāh is not seen."*
Mālik said: *"The sword, the sword."* [Al-Lālakāī (761)].
- And *Imām* Ash-Shāfi'ī – *rahimahullāh* – said: *"(The verse):* **"No. On that Day they will verily be veiled from their Lord."** (Al-Mutaffifīn 83:15) *is an evidence for that His allies (or friends) will see Him on the Day or Resurrection with the sights of their faces (i.e. their eyes)."* ["Al-Ibānah" (2618)].
- And *Imām* Ahmad – *rahimahullāh* – said in his "Radd 'alā Az-Zanādiqah and Jahmiyyah" (34): *"We verily hope that Jahm and his sect will be among those who will not look at their Lord and that they will be veiled from Allāh. Because Allāh said about the kuffār:* **"No. On that Day they will verily be veiled from their Lord."** *And if the kāfir is veiled from Allāh and the believer (is also) veiled from Allāh, then what is the superiority of the believer over the kāfir?!"*

27. And that the *sirāt* (path over Hellfire) is true. The slaves will pass over it in accordance with their deeds. So (some of them will be) saved, while they differ in the speed of their salvation upon it from the fire of *Jahannam*. And other people will be ruined by their deeds (which causes them to fall) therein.

28. And the *īmān* in the *hawd* (basin) of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) at which his *Ummah* will arrive. The one who drinks from it will never be thirsty (again). And those who alter and change (their *dīn*) will be driven away from it.[240]

29. And that *īmān* is in speech upon the tongue, sincerity in the heart, and deeds with the limbs.

30. It increases by the increase in (good) deeds, and it decreases by its decrease which causes a deficiency in it. And by it (i.e. the increase in good deeds) is the increase.

[240] This means: The one who changes his *dīn*, and alters it and innovates it in will be banished from it.

31. And the utterance of *īmān* is not complete, except by the deeds.[241]

And there are no speech and deeds, except with intention.

And there are no speech, deeds and intention, except with being in accordance with the *Sunnah*.

32. And that no-one from the people of the *qiblah* are declared *takfīr* upon due to a sin.[242]

33. And that the *shuhadā* (martyrs) are alive with their Lord being provided for.

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[241] What is meant with completion here is: The fulfillment of the obligatory which *īmān* cannot be correct without, just as the leaders of the *Sunnah* agreed upon this, and several of them conveyed their *ijmā'* as it can be found in their short and long *'aqāid*. Opposite of the *Murjiah* who declare the *īmān* of the slave to be correct without any deeds.
And Ibn Abī Zayd – *rahimahullāh* – verily said in his "Jāmi'": *"And there is no speech, except along with deeds. And there are no speech and deeds, except along with intention."* So just like deeds are not accepted nor correct, except with (correct) intention, then likewise the speech is not accepted nor correct, except along with deeds. For they are two that are connected; one of them cannot be separated from the other. So pay attention to this, and do not be from the *Murjiah* whom the *shayātīn* played with.
- Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (304): *"Know that – may Allāh have mercy upon us and you – that which the Muslims are upon is that īmān is obligatory upon all of the creation, and it is the belief of the heart, acknowledgement upon the tongue, and deeds with this limbs.*
And then know that the knowledge and belief of the heart is not sufficient, except if it accompanied by the īmān of the tongue by utterance. And the knowledge of the heart and the utterance of the tongue are not sufficient, until there are deed with the limbs. And when these three traits are completed in him, then he is a mumin. This is proven by the Qurān, the Sunnah and the statements of the scholars of the Muslims."
[242] He added in his "Jāmi'": *"And that no-one from the people of the qiblah commits kufr by (performing) a sin, even if it is major. And nothing renders the īmān invalid, except shirk billāh (associating partners with Allāh in worship), just as He – subhānahu – said:* **"And if you were to commit *shirk*, then your deeds would verily be rendered invalid."** (Az-Zumar 39:65). *And His words:* **"Verily, Allāh does not forgive that partners are associated with Him in worship, and He forgive everything besides it for whom He wills."** (An-Nisā 4:48)*."*

34. And the souls of the people of happiness will remain in comfort until the Day they are resurrected.

And the souls of the people of unhappiness will be punished (or tormented) until the Day of Account.

35. And that the *muminūn* will be tested in their graves, and they will be asked.

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

36. And that there are *hafadhah* (i.e. angels) assigned to the slaves who writes down their deeds. And nothing from this evades the knowledge of their Lord.[243]

37. And that *Malak Al-Mawt* (the Angel of death) takes the souls by the permission of His Lord.[244]

38. And that the best generation is the generation who saw the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and believed in him, and then those who come after them, and then those who come after them.

39. And the best of the *Sahābah* are the rightly guided *Khulafā*; Abū Bakr, then 'Umar, then 'Uthmān, and then 'Alī. May Allāh be pleased with all of them.

40. And that no-one from the *Sahābah* of the Messenger (*sallAllāhu 'alayhi wa sallam*) are mentioned, except with the best (and most beautiful) mention.

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[243] He added in his "Jāmi'" (19): *"Just as our Lord – tabāraka wa ta'ālā – said in His noble Book:* **"And verily, there are preservers over you. Honorable** (angels) **who are writing."** (Al-Infitār 82:10-11)*."*

[244] He added in his "Jāmi'" (20): *"Just as He – subhānahu – said:* **"Say: 'The Angel of death who is in charge of you will take your soul."** (As-Sajdah 32:11)*."*

41. And refraining from (speaking about) the disagreements (which occurred) between them. And that they are the people most deserving of the best excuses being searched after for them, and that one thinks they have the best manners (or beliefs).[245]

42. And obeying the leaders of the Muslims, from the rulers (or those in authority) over their affairs and their scholars.[246]

43. And following *As-Salāf As-Sālih* (the pious predecessors), walking in their footsteps (i.e. taking them as examples), and asking for forgiveness for them.

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[245] Al-'Awwām ibn Hawshab – *rahimahullāh* – said: *"I met those whom I met from the best of this Ummah and they (all) say: Mention the good traits of the companions of the Messenger of Allāh; (and) the hearts will gather around them (i.e. love them). And do not mention the disagreements between them, for then you will instigate the people against them."*

[246] They disagreed regarding the *tafsīr* (explanation) of His – the Exalted – Words: **"Obey Allāh and obey the Messenger and those in authority from you."** (An-Nisā 4:59). So some of them said: *"They are the rulers."* And some of them said: *"They are the scholars."*

- Ibn Al-Qayyim said in "Ar-Risālah At-Tabūkiyyah" (45): *"And the two statements are firmly established from the Sahābah (radiAllāhu 'anhum) in the tafsīr of this āyah. And the correct is that it includes both types. For verily, the rulers and the scholars are the people in authority in the affair which Allāh sent His Messenger with.*
So the scholars are in authority over it in memorization, explanation, conveying, defending and refuting those who reject some of it and deviate from it. And Allāh verily entrusted them with this. Because He – the Exalted – said: **"And if these commit *kufr* in it, then We have verily entrusted it to some people who do not reject it."** (Al-An'ām 6:89). *So what an (extraordinary) authority it is, which obligates obeying them and ending at their command, and which makes the people followers of them.*
And the rulers are in authority over it in establishing, maintaining, performing jihād, obligating it upon the people, and grabbing the hand of the one who leaves it.
And these two groups, they are the people. And the rest of the types of people are followers of them and subjects (to them)."

44. And leaving debating and disputing in the *dīn*.[247]

45. And leaving everything which the innovators have innovated (of newly invented matters).

And may the peace and abundant blessing of Allāh be upon Muhammad His Prophet, and upon his family, his wives and his offspring.

[247] Al-Haytham ibn Jamīl said: I said to Mālik ibn Anas: *"O Abū 'Abdillāh, if a man is a scholar of the Sunnah should he dispute to defend it?"* He said: *"No. Rather, he informs about the Sunnah. Then either it is accepted from him, or else he remains quiet."* ["Jāmi' Bayān Al-'Ilm" (1784)].
- And *Imām* Mālik ibn Anas – *rahimahullāh* – said: *"Every time a man comes to us who is better at disputing than the previous man, should we then leave what Jibrīl came down with to Muhammad (sallAllāhu 'alayhi wa sallam) based upon his disputing?"* [Al-Lālakāī (268)].

*** Addendum**

Ibn Abī Zayd has another *'aqīdah* which he mentioned in his book "Al-Jāmi'", and it is similar to this *'aqīdah* of his. It is (mentioned) in its full length in "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar", and it contains good and important additions which I will mention here to complete the benefit:

*** Ibn Abī Zayd Al-Qayrawānī – *rahimahullāh* – said:**

So from what which the leaders agreed upon from the issues of the *diyānah* and from the *Sunan*, where the opposite of it is *bid'ah* and *dalālah* is:

1. That He – *'azza wa jalla* – hears and sees, grasps and unfolds (His Hand), and that His two Hands are wide outstretched.

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And all of the earth will be in His Grasp on the Day of Resurrection, and the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

2. And that His two Hands are something other than His two blessings, regarding what is (mentioned) in His – the Exalted – Words:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ﴾

"What have prevented you from prostrating to what I have created with My two Hands." (Sād 38:75)[248]

3. And that He has a *Kursī* (Footstool), just as He – *subhānahu* – said:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His *Kursī* extends over the heavens and the earth."
(Al-Baqarah 2:255)[249]

And just as this was mentioned in the *ahādīth*: That Allāh – *subhānahu* – places His *Kursī* on the Day of Resurrection to perform the judgment.

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[248] The *Mu'attilah* interprets and distorts everything which was mentioned in the texts regarding the affirmation of the Hand and the two Hands of Allāh – the Exalted – (into meaning) the blessing and power, while fleeing from the so-called *tashbīh* (likening) and *tajsīm* (embodiment) according to them.
As for *Ahlus-Sunnah wal-Jamā'ah*, then they accept the texts of the Attributes according to their apparent (meanings) which Allāh – the Exalted – addressed us with. So they affirm the two Hands for Allāh – *'azza wa jalla* – in reality which are suitable for His Might and Greatness without *tawīl* (interpretation) and *tasbīh* (likening). Just as Abū 'Abdillāh Az-Zubayrī Ash-Shāfi'ī said: in "Sharh Al-Īmān wal-Islām" (p. 99): **"To what I have created with My two Hands."** He said: *"This means Ādam ('alayhis-salām). And if it had been as the Jahmiyyah say: 'Verily the hand is the blessing', then it had been (only) one hand. And in the language of the Arabs there are not two hands, except the two hands of his being."*
- And Abū 'Uthmān Ismā'īl As-Sābūnī said while speaking about the belief of the people of *hadīth*: *"They say: He verily created Ādam with His Hand… And they do not distort the words from its place (i.e. apparent meaning) and interpret the two hands as being two blessings or two powers, as the tahrīf (distortion) of the Mu'tazilah and Jahmiyyah – may Allāh destroy them – and they do not describe how they are (i.e. their condition) or liken (or compare) them with the hands of the created beings, which is the tashbīh of the Mushabbihah, may Allāh humiliate them."*
- And Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/125): **"Rather His two Hands are wide outstretched."** *"With the two Hands He meant: The two Hands (in reality), and not the two blessings as the Jahmiyyah Mu'attilah claimed."*
[249] His *Kursī* is the place of His two Feet, and it is not the knowledge, just as previously has been clarified in "*I'tiqād* Harb" (51).

And Mujāhid said: *"They used to say: The heavens and the earth compared to the Kursī, is merely as a ring [thrown] in a desert."*[250]

4. And that His allies (or friends) will see Allāh in the hereafter with the sights of their faces (i.e. their own eyes), and they will have no difficulty in seeing Him. Just as Allāh – *'azza wa jalla* – said in His Book and upon the tongue of His Prophet (*sallAllāhu 'alayhi wa sallam*).

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said regarding the Words of Allāh *subhānahu*:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)[251]

He (*sallAllāhu 'alayhi wa sallam*) said:

"الْحُسْنَى: الْجَنَّةُ، وَالزِّيَادَةُ النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى"

"Al-Husnā (the best reward) is Paradise. And Az-Ziyādah (the extra) is looking at the Face of Allāh the Exalted."[252]

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[250] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (438).

[251] Ibn Wahb – *rahimahullāh* – said: I heard Mālik ibn Anas say: *"Those who will get to look will look at Allāh – 'azza wa jalla – on the Day of Resurrection with their eyes."* [Al-Lālakāī (816)].
- And Ahshab said: Mālik was asked about His – *'azza wa jalla* – Words: **"Some faces that day will be radiant, looking at their Lord."** *"Will they be looking at Allāh 'azza wa jalla?"* He said: *"Yes."*
I said: *"Some people say: They will be looking at what He has (of reward)."*
He said: *"Rather, they will be looking at Him directly."* [Al-Lālakāī (816)].

[252] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (424).

5. And that He – *subhānahu* – will speak with His slaves on the Day of Resurrection. There will be no intermediary between Him and him, nor an interpetor.

6. And that the *muminūn* will be tested in their graves, and squeezed, and they will be asked. And Allāh makes firm in answering those whom He loves to make firm.

7. And that there will be blown in the trumpet, and those who are in the heavens and on earth will become unconscious, except those whom Allāh wants. Then it will be blown again, and they will be standing and looking. Just as He originated them, they will return to being naked, barefooted and uncircumcised.

8. And that the bodies which obeyed and disobeyed (Allāh in their words and deeds), are those (same bodies) which will be resurrected on the Day of Resurrection to be recompensed. And the skins which were in *dunyā*, and the tongues, hands and feet, they are those (same body parts) that will testify against them on the Day of Resurrection, for those among them who are testified against.

9. And that whoever has any *īmān* in his heart he will exit from Hellfire.

10. And that the *shafā'ah* (intercession) for the people of *kabāir* (major sins) from the *muminūn* (is true). And that some people from his *Ummah* will exit from Hellfire due to the *shafā'ah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) after they have turned to coals (or ashes). Then they will be thrown at the river of life, and they will sprout just like a seed carried by a stream.

11. And the *īmān* in what was narrated of information regarding the *isrā* (night journey) of the Prophet (*sallAllāhu 'alayhi wa sallam*) to the heavens, in accordance with was is correct in the narrations, and that he saw some of the major signs of His Lord.[253]

12. And (the *īmān*) in what is established from the emergence of *Ad-Dajjāl*, and the descent of 'Īsā ibn Maryam (*'alayhis-salām*) as a just ruler. And that he (i.e. 'Īsā ibn Maryam) will kill him.

13. And (the *īmān*) in the signs that will occur before the Hour, of the sun rising in the west, the emergence of the beast, and other than these from that which have correctly narrated.

14. And we believe on what came to us from Allāh – the Exalted – in His Book, and in what is established from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) from his reports. And we oblige acting upon the clear of it, and we acknowledge its problematic and unclear texts. And that which is absent to us from its true *tafsīr* (explanation) we leave up to Allāh *subhānahu*.

And Allāh knows the *tawīl* (interpretation) of the *mutashābih* (unclear) of His Book.

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[253] Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (1171): *"And from what which Allāh – 'azza wa jalla – singled out the Prophet (sallAllāhu 'alayhi wa sallam) in, from that which He honored him by and uplifted his degree, as in increase from Him to him in the honoring is: That He took Muhammad (sallAllāhu 'alayhi wa sallam) on a night journey in his body and mind, until he reached Bayt Al-Maqdis. Then he was raised up to the heavens, and he saw some of the major signs of his Lord. He saw the angels of his Lord – 'azza wa jalla – and he saw his brothers from the Prophets, until he reached his Generous Master. Then He honored him by the greatest of honoring, and He obliged five prayers upon him and his Ummah. And this was in Makkah in one night. Then he woke up in Makkah… So whoever claims that this was a dream of his, he is mistaken in his statement, and he is neglectful in (fulfilling) the right of his Prophet (sallAllāhu 'alayhi wa sallam). And he has (also) rejected the Qurān and Sunnah, and opposed something major."*

﴿ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ﴾

"And those who are firmly established in knowledge say: 'We believe in it. It is all from our Lord.'" (Ālu 'Imrān 3:7)

And some of the people said: *"Those who are firmly established in knowledge has knowledge of its problematic (texts)."*

But the first statement is the statement of *Ahlul-Madīnah*, and the Book proves this.

15. And that the best of the *Ummah* after its Prophet is: Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī (*radiAllāhu 'anhum*).

And it was said: *"Then 'Uthmān and 'Alī (radiAllāhu 'anhumā), and we refrain from (defining) the precedence between them."*

This was narrated from Mālik. And he said: *"I did not meet anyone whom I follow, that prefers one of them over his companions. And he considers refraining regarding them to be more suitable."*[254]

And the first statement[255] was (also) narrated from him (i.e. *Imām* Mālik), and from Sufyān and others. And that is the belief of the people of *hadīth*.[256]

16. Then the remaining ten. Then the people of *Badr* from the *Muhājirūn*, then from the *Ansār*, and from all of his companions in accordance with the *hijrah*, the precedence and the virtue.

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[254] It was narrated by Al-Fasawī in "Al-Marifah wat-Tārīkh" (1/467).

[255] **Translator:** The first statement here refers to what is mentioned in paragraph (15): *"And that the best of the Ummah after its Prophet is: Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī (radiAllāhu 'anhum)."*

[256] 'Abdullāh ibn Wahb – *rahimahullāh* – said: I asked Mālik ibn Anas: *"Who are the best people after the Messenger of Allāh?"* He said: *"Abū Bakr and 'Umar."*
I said: *"Then who?"* He said: *"I refrain (from saying anything)."*
I said: *"O Abū 'Abdillāh, you are verily an Imām. I follow you in my dīn."*
He said: *"Abū Bakr and 'Umar. Then 'Uthmān."* [Al-Khallāl (567)].

17. And everyone who accompanied him even (if it was only) for one hour, or saw him even (if it was only) one time, then by that he is better than the best from the *Tābi'ūn*.

18. And refraining from mentioning the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), except with the best of what they are mentioned with. For they are verily most deserving among all people of one spreading their good traits, seeking the best excuses for them, and believing the best statements (or beliefs) regarding them.

The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"لاَ تُؤْذُونِي فِي أَصْحَابِي، فَوَلَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدَكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ، وَلاَ نَصِيفَهُ"

"Do not harm me in my companions. For by the One in whose Hand my soul is in, if any of you spent the size of Uhud in gold he would not reach (the virtue of) the mudd (i.e. a measuring unit) (spent) by anyone of them, nor the half of that."[257]

And he (*'alayhi* [*as-salātu wa*] *as-salām*) said:

"إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا"

"When my companions are mentioned (with evil), then refrain."[258]

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[257] Narrated by Al-Bukhārī (3674) and Muslim (365) from the *hadīth* of Abū Sa'īd (*radiAllāhu 'anhu*).

[258] Narrated by Al-Lālakāī (199) and Ibn 'Adī in "Al-Kāmil" (8/264), and its *isnād* is *da'īf*.

The people of knowledge said: *"This means: Only mention them with the best of mention."*[259]

19. And whoever undertakes the affair (i.e. is placed in authority over) of the Muslims – either with (the people being) content or by overpowering – and his authority (and grip) has intensified – whether he is righteous or wicked – then he is not rebelled against no matter if he oppresses or is just, the enemy is battled with him, *hajj* to the House is performed with him, paying the *sadaqāt* to him if they seek after it fulfills the obligation, and the *Jumu'ah* and the two *'Īd* (*salāh*) are prayed behind them. This was said by several of the scholars.

20. And there is no harm in fighting against those who approach him from the *Khawārij*, the thieves from the Muslim, and the people of the *dhimmah* (pact), for (i.e. to defend) your life and wealth.

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[259] Ibn Battah said in "Al-Ibānah Al-Kubrā" (1379): *"The issue of the Sahābah (radiAllāhu 'anhum) is from two aspects:* ***The first:*** *That which is obligatory for us to know and act upon.* ***And the second:*** *That which is obligatory for us to refrain from, and not to ask about, not to seek out and not to go in depth with it.*

1. *As for what is obligatory upon us to know and act upon, then it is what Allāh has revealed in His Book of their description, and what He mentioned of their great rank, their uplifted honor, the degree that they hold, and what He commanded us of following them in goodness along with asking for forgiveness for them.*

2. *As for what is obligatory upon us to leave, obligatory upon us to refrain from, and forbidden for us to seek and going in depth with, then it is looking in to the disputes between them and the disagreements that occurred among them. Because this is an unclear issue, and we leave the doubtful to Allāh. And we do not incline towards some of them against others, we are not unjust towards any of them, and we do not exit anyone of them from īmān…"* Etc.

21. And submitting to the *Sunan*. Do not oppose it with a *raī* (opinion), and do not repel it with a *qiyās* (analogy).[260]

22. And whatever the *Salaf As-Sālih* interpreted, then we (also) interpret it. And whatever they acted upon, then we (also) act upon it. And whatever they left, then we (also) leave it. And it is allowed for us to refrain from what they refrained from, to follow them in what they clarified, and to follow their example in what they derived (of judgments) and had of opinions regarding the occurrences. And we do not exit from their *Jamā'ah* in what they disagreed in or in its interpretation.[261]

23. And everything which we previously have mentioned, then it is the belief of *Ahlus-Sunnah* and the leaders of the people in *fiqh* and *hadīth*, in accordance with what we have explained. And all of it is the belief of Mālik; some of it has been written down from his statements, and some of it is known from his *madhhab*.

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[260] And *Imām* Malik – *rahimahullāh* – used to criticize the *raī*, and he would say: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was taken while this affair (i.e. the dīn) had been perfected and completed. So one should follow the narrations of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and not follow the raī (opinion). For verily, when the opinion is followed then another man comes who has a stronger opinion than you, and so you follow him. So every time a man wins over you, then you follow him. I consider this as incomplete."* ["Tārīkh Baghdād" (15/545) and "Al-Ma'rifah wat-Tārīkh" by Al-Fasawī (2/789)].
And the words about the *raī* and *qiyās* have gone forth in "*I'tiqād* Harb Al-Karmānī" (87).

[261] And this is the *taqlīd* (following) of the *Salaf As-Sālih* which the leaders advised to (and commanded), just as the clarification of this has gone forth in "*I'tiqād* Harb Al-Karmānī" (89).
- *Imām* Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (252): *"So whatever was put in circulation (or spread) by these leaders and their equals with acceptance, then we (also) accept it. And whatever they rejected, then we (also) reject it. And whatever they did not use, then we leave it. Because they were the people of knowledge and understanding of the interpretation of the Qurān and its meanings."*
- And Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (144): *"Those before us did not leave us in ambiguity, so follow them and relax (or be at ease). And do not go beyond the narration and the people of narration."*

24. Mālik said: ʻUmar Ibn ʻAbdil-ʻAzīz said: *"The Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) and those in authority after him legislated a Sunnah; adhering to it is believing in the Book of Allāh, fulfilling the obedience towards Allāh and a strength in the dīn of Allāh the Exalted. It is not (allowed) for anyone to exchange it (with something else) or to change it, nor to look into what opposes it. Whoever acts upon it is guided, and whoever seeks support by it is given support. And whoever leaves it and follows other than the way of the muminūn, then Allāh will leave him to what he has chosen and burn him in Hellfire. And what an evil destination."*

Mālik said: *"I like ʻUmar's determination in this."*

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11

The *i'tiqād* of 'Ubaydullāh ibn Battah Al-'Ukbarī

(304-387h)

رَحِمَهُ اللهُ تَعَالَى

Information about the writer of the *'aqīdah* and its sources

His name: 'Ubaydullāh ibn Muhammad ibn Muhammad ibn Hamdān.

His *kunyah*: Abū 'Abdillāh Al-'Ukbarī.

[An ascription to 'Ukbarā; a small city at the Tigris river 15 miles north of *Baghdād*].

His *laqab*: Ibn Battah. An ascription to one of his grandfathers.

His birth: Year 304h.

His death: Year 387h. *Rahimahullāh*.

The praise upon him:

- Al-'Utayqī said: *"He was a righteous scholar who was answered in his invocation."*

- Ibn Kathīr said: *"One of the scholars of the Hanābilah."*

- Adh-Dhahabī said: *"Ibn Battah, the Imām, the role model, the worshipper, the scholar and the narrator of hadīth. The Shaykh of 'Irāq."*

And he said: *"Ibn Battah was from the great leaders; a man of zuhd, fiqh, Sunnah and following."*

Its sources:

This *'aqīdah* is taken from the book of Ibn Battah *rahimahullāh*: "Ash-Sharh wal-Ibānah 'alā Usūl As-Sunnah wad-Diyānah wa Mujānabah Al-Mukhālifīn wa Mubāyanah Ahlil-Ahwā Al-Māriqīn" which is known as "Al-Ibānah As-Sughrā."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

My Lord, easen and give support, and all praise is due to You.

The *Shaykh*, the *Imām*, Abū ʻAbdillāh ʻUbaydullāh ibn Muhammad ibn Muhammad ibn Hamdān ibn Battah Al-ʻUkbarī – *rahimahullāh* – said:

All praise is due to Allāh, who lavishly bestowed His blessings upon us, and made His favors upon us apparent, and He made the most noble of them in value and the greatest of them in status, that He guided us to the knowledge of Him and acknowledging His *Rubūbiyyah*, and He made us followers of the true religion and adherents of the *millah* of truthfulness.

So all praise is due to Him. We praise and extol Him due to what He caused for us; that He guided us to *Islām*, He taught it to us and gave us success in (following) the *Sunnah*, and He inspired us with and taught us what we did not know. The favor of Allāh upon us is ever so great.

And may the peace and abundant blessing of Allāh be upon Muhammad His approved Prophet and His chosen Messenger. He sent him to establish the *hujjah* (argument, evidence), establish His Oneness and to invite towards Him with wisdom and good preaching.

And all praise is due to Allāh for the apparent laws (or rituals) of Islām, the pure *Sunan* and excellent manners.

We ask Allāh for success in speaking the truth and performing good deeds. And we ask Him to let whatever we perform of this to be in the search for His Face while preferring His pleasure and love. In order for our efforts to be appreciated by Him and our reward with Him plentiful.

Thereafter:

I verily ask Allāh to bestow a success upon us and you, which opens the doors of truthfulness for us and you, and by that to decree for us and you the protection against stumbling mistakes and erroneous opinions. Verily, He is Merciful and Loving. He does whatever He wants.

Verily, when I saw what became spread among the people[262], what they publicly showed and what triumphed over them so they considered it as something good, from the heinous desires, evil opinions, distortion of their *Sunnah* and changing their *dīn*, until this became the reason for their disunity, and the opening of the door to affliction and blindness upon their hearts, the breaking up of their unity and the separation of their *jamā'ah*. So they threw the Book behind their backs, and they took the ignorant and misguiding people as lords in their affairs after what had already reached them of knowledge from their Lord.

They used the disputes (i.e. as arguments in the *dīn*) in what they claim, and they cut off the testimonies against it with assumptions. And they used false speech as arguments for what they claim. They followed in their religion people whom they do not know, in issues there is no clear evidence for in the Book, and they have no argument for it with them in the *ijmā'* (consensus) regarding it.

By Allāh, much of what the *shayātīn* throw upon the mouths of their heretic brothers of misguided statements and beautified words of the newly invented *bida'* with made up words are:

Innovations that causes doubts in the mind, and (they are) afflictions that tremble in the chests. So no person will rise to confront it, nor does any foot stand firm due to its trembling, except the one whom Allāh protected by the knowledge and aided by making him firm and patient.

[262] He is speaking about what he saw in *Baghdād* of rejected things and *bida'* in the fourth century after the *hijrah*.

I verily gathered in this book a part of what we have heard and some of what we have conveyed from the leaders of the religion and the role models of the Muslims, from what they conveyed to us from the Messenger of the Lord of all the worlds (*sallAllāhu 'alayhi wa sallam*), among that which is specific for those who followed him from the *muminūn*, and what he commanded of: Following his *Sunnah*, traversing his path, adhering to his guidance and taking him as an example.

And before that, I placed the warning against deviation and the appeal to being afraid from falling in misguidance.

And (also) what Allāh – *'azza wa jalla* – commanded His Messenger (*sallAllāhu 'alayhi wa sallam*) of adhering to the *Jamā'ah* and staying away from the people of deviation, disunity and abhorrent (beliefs).

And (also) what is obligatory upon the people of *Sunnah* of avoiding and staying away from the one who opposes their beliefs, breaches their pacts with them, criticizes their religion and intends to seed disunity in their *Jamā'ah*.

Then after that: **The explanation of the *Sunnah* from the *ijmā'* of the leaders, the agreement of the *Ummah* and the conformity of the people of the *millah* (religion).**

So I gathered from this: That in which there is no space for the Muslims to be ignorant, and Allāh – *tabāraka Ismuhu* – will not excuse the one who fails in it, nor will He look at the one who opposes it and criticizes it; among those whose argument was refuted when he mocked the religion, and his foot slipped when he slandered the leaders of the Muslims, and he became blind to the guidance when he opposed the *Sunnah* of *Al-Mustafā* (*sallAllāhu 'alayhi wa sallam*) and the righteous and guided people.

And may the peace of Allāh be upon His Prophet and his family – the pure and good – his chosen companions, his wives – the mothers of the *muminūn* – those who followed in goodness and those who followed the followers, from the early and later

generations, until the Day of Judgment. And we seek support from Allāh.

After that, in this book of mine – O my brother, may Allāh grant you success in accepting and following it – I verily narrated some narrations where I left out the chains of narration seeking summarization and abstaining from prolongement and abundance. In order for it to be easy for the one reading it, and so that the one who is listening to it and memorizing it will not become bored.

Allāh is the responsible for our success and the One grabbing hold of our hands. And He is sufficient for us and the best Disposer of affairs…

And we will now mention the explanation of the *Sunnah*, its description and what it in itself is. And that which if the slave adheres to it and worships Allāh by it, then he is named after it and he deserves to be entered (or considered) among its people.

And that which, if he opposes it or (opposes) some of it, then he enters in the gathering of what we have criticized, mentioned and warned against, from the people of *bida'* and deviation. (All this) is from that, where the people of Islām have agreed upon the way we have explained it, and all of the *Ummah* has gone forth (upon this) since Allāh sent our Prophet Muhammad (*sallAllāhu 'alayhi wa sallam*) and until this day of ours.

And the first we begin with mentioning from this is:

1. The mention of what Allāh – *'azza wa jalla* – have obligated upon His slaves, and what He sent His Messenger (*sallAllāhu 'alayhi wa sallam*) with and revealed His Book with; and that is the *īmān* (belief) in Allāh *'azza wa jalla*.

And the meaning of it (i.e. *īmān*) is: The belief in what He said, commanded, obligated and prohibited from everything what the messengers came with from Him and the Books were revealed with.

This is what the messengers were sent with. For He – *'azza wa jalla* – said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

"And We have not sent any messenger before you, except that it was revealed to him that there is no-one worthy of worship besides Me, so worship Me." (Al-Anbiyā 21:25)

2. And the *īmān* in this is by: The speech upon the tongue, the belief in the heart and deeds with the limbs.

3. It increases by performing more (good) deeds and saying good words. And it decreases by disobedience. And it has a start and a beginning, and after that (there is) progressing and increasing until no end.

Allāh – *'azza wa jalla* – said:

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

"Those to whom the people said: 'Verily, the people have gathered against you, so fear them.' But this increased them in *īmān* and they said: 'Allāh is Sufficient for us and the best Disposer of affairs." (Ālu 'Imrān 3:173)

And He – *'azza wa jalla* – said:

﴿ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ﴾

"And in order for those who believe to increase in *īmān*." (Al-Muddaththir 74:31)

And He – *tabāraka wa ta'ālā* – said:

﴿ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"In order for them to increase in *īmān* along with their (current) ***īmān*."** (Al-Fath 48:4)

4. And Mu'ādh ibn Jabal (*radiAllāhu 'anhu*) said to a man: *"Sit down and let us believe for a while."*[263]

Meaning: We mention Allāh – the Exalted – so that we increase in *īmān*. And everything that increases can also decrease.

5. Then the *istithnā* (exception) in *īmān*. And this is that a man says: *"I am a mumin (believer), in shā Allāh."*

6. 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) used to say like this.

And the scholars after him adhered to this, such as: 'Alqamah, Al-Aswad, Abū Wāil, Masrūq, Mansūr, Mughīrah, Ibrāhīm An-Nakha'ī, Al-A'mash, Hammād ibn Zayd, Yazīd ibn Zuray', Bishr ibn Al-Mufaddal, Mu'ādh ibn Mu'ādh, Sufyān ibn Habīb, Sufyān Ath-Thawrī, Ibn Al-Mubārak and Al-Fudayl ibn 'Iyyād along with others besides them. The book would become long by mentioning them (all).[264]

And this is an *istithnā* (exception) while being upon *yaqīn* (certainty). Allāh – *'azza wa jalla* – said:

﴿ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴾

"You will verily enter Al-Masjid Al-Harām – *in shā Allāh* – in safety." (Al-Fath 48:27)[265]

7. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said:

"إِنِّي لَأَرْجُو أَنْ أَكُونَ أَتْقَاكُم للهِ عَزَّ وَجَلَّ."

"I verily hope to be the most fearing of Allāh – azza wa jalla – among you."[266]

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[263] It was narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (773) and Abū 'Ubayd Al-Qāsim ibn Sallām in "Al-Īmān" (57). And its *isnād* is *sahīh*.

[264] The author mentioned their statements in "Al-Ibānah Al-Kubrā" (29/Chapter: The *istithnā* in *īmān*).

[265] *Imām* Ahmad – *rahimahullāh* – said: *"He verily knew that they would enter it, and He (still) made istithnā."* ["Tabaqāt Al-Hanābilah (2/181)].

[266] It was narrated by Muslim (2562) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*).

247. And he (*sallAllāhu ʻalayhi wa sallam*) – when he passed by Al-Baqīʻ (i.e. the graveyard of the *Sahābah*) – said:

"وَإِنَّا –إِنْ شَاءَ اللهُ– بِكُمْ لَاحِقُون."

"And we will verily follow you, in shā Allāh."[267]

So this is all *istithnā* upon *yaqīn* (and not due to doubting in ones *īmān*).

But it is obligatory upon everyone who makes *istithnā* to know how he should make *istithnā*? And for what reason did the *istithnā* occur? In order for the opposer not to think that the *istithnā* is from the aspect of doubt.

9. Sufyān Ath-Thawrī and Ibn Al-Mubārak verily used to say: *"The people for us are believers in the inheritance and judgments. And we do not know what their state is with Allāh – ʻazza wa jalla – and upon which religion they will die."*

For the *istithnā* occurs upon (i.e. is said about) what will happen in the future, because the saying of the slaves: *"I am a believer, in shā Allāh"*, means: If Allāh accepts my *īmān* and my faithfulness towards him, from the same aspect as a man who performs a prayer and then says: *"I have prayed, and it is for Allāh to accept it (or not)."*

And likewise is the *hajj*. And likewise if he fasts or performs any good deed, then his *istithnā* in it occurs upon the ending and whether Allāh accepts it (or not). Not that he doubts regarding what he said or performed.

And a man might be seen praying, and then it is said to him: "*Have you prayed?"* So he will say: *"Yes, if it is accepted."*

10. Then after that: That you know, that the meaning of *Islām* is different than (the meaning of) *īmān*.

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[267] It was narrated by Muslim (2215).
Imām Ahmad – *rahimahullāh* – said: *"The Prophet (sallAllāhu ʻalayhi wa sallam) verily knew that he would follow them, and he (still) made istithnā."*

"*Al-Islām*": is a name. And its meaning is: the *millah* (religion).

And "*Al-Īmān*": is a name. And its meaning is: the *tasdīq* (belief).

Allāh – *'azza wa jalla* – said:

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا ﴾

"And you are not a *mumin* (believer) **in us."** (Yūsuf 12:17)

Intending: (You are not) a believer in us.[268]

And the verses regarding the correctness of what we have said are many. And from those is:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا ﴾

"And the Bedouins said: 'We have believed.' Say: 'You have not believed, rather say: We have submitted ourselves (to Islām)**.'"** (Al-Hujurāt 49:14)[269]

11. And a man can exit from *īmān* to Islām[270], and nothing makes him exit from Islām, except *shirk billāh*, or if he refuses a *farīdah* (obligatory act of worship) from the *farāid* of Allāh – *'azza wa jalla* – while rejecting it. But if he leaves it out of neglectfulness or laziness,

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[268] Many from the first generations of *Ahlus-Sunnah wal-Jamā'ah* explained *īmān* with its meaning in the language, so they said: *Īmān* is the belief. As for its meaning in the Islamic Law then it is more specific than that. Because the Legislator verily added some issues to it which it cannot be fulfilled without. So He made it to be in the heart, upon the tongue and with the limbs. A person cannot be a *mumin* Muslim without these (three) are gathered in him. Just as this has gone forth in the words of the author *rahimahullāh*: *"And the meaning of it (i.e. īmān) is: The belief in what He said, commanded, obligated and prohibited from everything what the messengers came with from Him and the Books were revealed with…"* Etc.

[269] See: "As-Sunnah" by Al-Khallal (70/The differentiation between *īmān* and Islām, and the argument for this…).

[270] He means that the person who commits a major sin, such as the fornicator or the one who drinks alcohol, he exits from *īmān* to Islām. So he is a Muslim with a major sin, and not a *mumin*. Just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The fornicators does not fornicate while he is a mumin…"*** The *hadīth*. And he does not exit from Islām, except due to *kufr*.

then he is under the *Mashīah* (Will) of Allāh *'azza wa jalla*. If He wants to He punishes him, and if He wants to He forgives him.[271]

12. Then after that, that he knows without any doubt, uncertainty and hesitation:

That the Qurān is the *Kalām* (Word or Speech) of Allāh and His revelation. In it are the meanings of His Tawhīd, the knowledge of Him, His favors, His Attributes and His Names. And it is knowledge from His Knowledge and not created. And no matter how it is read, how it is written, where it is recited, where it is located – whether this is in the heaven or on earth – memorized in the Preserved Tablet, in the *masāhif* (pl. *mushaf*), written in the scrolls of the young boys, or engraved in rocks, in all situations and from all aspects, then it is the Word of Allāh and not created.

a. And whoever says: *"It is created."*

b. Or he says: *"It is the Word of Allāh"*, and then stops or doubts.

c. Or he says it with his tongue (i.e. that it is the Word of Allāh), and keeps it secret in his heart (i.e. that it is created).

Then he is a *kāfir*, his blood is permissible, he has nothing to do with Allāh and Allāh has nothing to do with him.[272]

And whoever doubts regarding his *kufr*, or hesitates in declaring *takfīr* upon him[273], then he is (also) a *kāfir*, based upon the Words of Allāh the Exalted:

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[271] And this is the opinion of *Ahlus-Sunnah* in all of the deeds, except the *salāh*. Just as the clarification of this has gone forth in "*I'tiqād Imām* Qutaybah ibn Sa'īd" (15), "*I'tiqād Imām* Ahmad" (23) and "*I'tiqād Imām* Harb" (33).

[272] In "*I'tiqād* Ar-Rāziyayn" the conveyance of the *ijmā'* has gone forth regarding the *kufr* of those who say that the Qurān is created, which is a major *kufr*. As for his statement: *"His blood is permissible"*, then this is specific for the ruler based upon what previously has been clarified.

[273] The details in this issue have gone forth in "*I'tiqād* Ar-Rāziyayn" (35-37).

﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ ﴾

"Rather, it is a Majestic Qurān. In the Preserved Tablet."
(Al-Burūj 85:21-22)

And He said:

﴿ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

"So that he may hear the Words of Allāh." (At-Tawbah 9:6)

And His Words:

﴿ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ﴾

"That is the Command of Allāh which He revealed to you."
(At-Talāq 65:5)

So whoever claims that even one letter of it is created, then he has verily committed *kufr* without any exception.

And the verses regarding this in the Qurān, and the argument from the *Mustafā* (*sallAllāhu 'alayhi wa sallam*) are more than it is possible to count, and more clear than it is possible to hide.

13. Then the *īmān* in the Attributes of Allāh – *tabāraka wa ta'ālā* – (which is):

That Allāh – the Exalted – is Living, *Nātiq* (Uttering)[274], Hearing and Seeing. He knows the secret and hidden, what is on earth and in the heaven [and what is between them], what is apparent and what is beneath the soil. And that He is Wise and Knowledgably, Mighty and Powerful. Loving, Mild and Merciful. He hears and sees, and He is in the highest viewpoint. He grasps and unfolds (His Hand), and He takes and gives. He is upon His Throne, separate from His

[274] *Nātiq*: Using this word about Allāh is from the aspect of allowed informing. And what he means is the affirmation of the *Kalām* of Allāh – the Exalted – in reality with letter and sound.

creation. He takes life and gives life. He makes poor and enrichens. He becomes angry and pleased. And He speaks and laughs.

﴿ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ﴾

"Neither slumber nor sleep overtake Him." (Al-Baqarah 2:256)

﴿ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

"And there is no leaf that falls, except that He knows about it. Nor is there a seed in the darkness of the earth, or something wet or dry, except that it is in a Clear Book." (Al-An'ām 6:59)[275]

[275] And he said in "Al-Ibānah Al-Kubrā" (2667): *"And the jahmī negate all of these Attributes and rejects them, by rejecting the text of the revelation and the correct Sunnah. And he claims that Allāh does not become angry or pleased and that He does not love or hate. By negating the Attributes and rejecting them, he verily wants to reject the One who is described with them. And Allāh – the Exalted – verily belied the jahmī and humiliated him, and He kept him away from the oath of guidance and drove him away."* Then he mentioned the chain of narration for the words of Abū Ma'mar Al-Hudhalī who said: *"Whoever claims that Allāh – the Exalted – does not speak, nor hear, see, get angry or pleased* – and he mentioned some of these Attributes – *then he is a kāfir in Allāh 'azza wa jalla. If you see him standing at a well, then throw him in it. By this I worship Allāh 'azza wa jalla, because they are kuffār in Allāh the Exalted."* And whoever rejects these Attributes and does not believe in them, he has verily claimed that Allāh is nothing. And he has likened Him with something non-existent. Just as the *Imām* Hammād ibn Zayd – *rahimahullāh* – said: *"The example of the Jahmiyyah is like a man to whom it was said: 'Is there a palm tree in your residence?' He said: 'Yes.' It was said: 'Does it have leaves?' He said: 'No.' It was said: 'Does it then have fronds?' He said: 'No.' It was said: 'Does it then have a stem?' He said: 'No.' It was said: 'Does it then have a trunk?' He said: 'No.' It was said: 'Does it then have a root?' He said: 'No.' It was said: 'Then there is no palm tree in your residence.' It was said to these Jahmiyyah: 'Do you have a lord?' They said: 'Yes.' It was said: 'Does he speak?' They said: 'No.' It was said: 'Does he have a hand?' They said: 'No.' It was said: 'Does he then have a foot?' They said: 'No.' Does he then have a finger?' They said: 'No.' It was said: 'Does he become pleased or angry?' They said: 'No.' It was said: 'Then you do not have a lord.'"* ["Sharh Madhāhib Ahlus-Sunnah" by Ibn Shāhin (34)].

14. And that he knows after this:

That He will appear to His slaves on the Day of Resurrection, so they will see Him and He sees them. And He will speak to them and they will speak to Him. And He will greet them, just as He – the Exalted – said:

﴿ سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ ﴾

"*Salām*; a word from a Merciful Lord." (Yā-Sīn 36:58)

And He will laugh to them and they will laugh to Him. They will have no difficulty in this, nor will they be uncertain or doubt.

So whoever rejects this, negates it, doubts it or slanders the one narrating it, then he has verily invented a mighty lie about Allāh *'azza wa jalla*. And he has disassociated himself from Allāh and His Messengers, and Allāh and His Messenger are free from him. This is how the scholars said, and some of them swore to this.

15. Then after that:

The belief in the *Qadar*; the good of it, the bad of it, the sweet of it, the bitter of it, the small of it and the abundant of it, is all predetermined and occurring from Allāh – *'azza wa jalla* – upon the slaves in the time that He wanted for this to occur. Its time is not advanced nor is it postponed. (Everything occurs) according to what has gone forth in the knowledge of Allāh.

And that whatever befalls the slave would never have gone him by, and whatever went him by would never have befallen him. Whatever was advanced would never have been postponed and whatever was postponed would never have been advanced.

Regarding this there are correct evidences and established arguments from all of the Qurān and the narrations from the *Mustafā* (*sallAllāhu 'alayhi wa sallam*) which are not able to be refuted. Nor is anyone capable of negating it, except by inventing lies about Allāh *'azza wa jalla*, and disputing with Him regarding His Power.

And the messengers invited towards what we have described, the Books were revealed with this and the people of Tawhīd among those who acknowledged the *Rubūbiyyah* for Allāh, and acknowledged the *'ubūdiyyah* (i.e. servitude) (as being obligatory) upon himself, among an angel brought near and a sent messenger since the beginning of the creation until its end, all agree upon this.

They all agree that nothing ever was, nor will anything ever be in the heavens and the earth, except what Allāh – *'azza wa jalla* – intended, wanted and decreed. And all of the creation (combined) are weaker in their strength and more incapable in themselves than that they (ever) would be able to introduce anything in the Dominion of Allāh – *'azza wa jalla* – in which they oppose what He wants, overpower His Will and negate His Decree.

So believing in this is a necessary right and an obligation from Allāh – *'azza wa jalla* – upon His slaves.

And whoever opposes this, or exits from it, or speaks ill of it and do not establish the *maqādīr* of Allāh *'azza wa jalla*, and ascribes them and the *mashīah* (will) to himself, then this is the first of *zandaqah*. Because the narrations have verily said that the (innovation in) *Qadar* is the foundation of (or entrance into) *zandaqah*.

255. And he (*sallAllāhu 'alayhi wa sallam*) said:

"لُعِنَتْ القدرِيَّةُ والمُرجِئَةُ على لسانِ سبعِينَ نبِيًّا، وأنا آخِرُهم"

"The Qadariyyah and the Murjiah were cursed upon the tongues of seventy prophets. And I am the last of them."[276]

[276] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1304, 1365) and Al-Ājurrī in "Ash-Sharī'ah" (379) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).
And it was declared weak by: Ad-Dāraqutnī and others.

256. And he said:

"كتبَ اللهُ – عز وجل – على كلِّ نَفسٍ حظَّهَا مِن الزِّنا."

"Allāh – 'azza wa jalla – decreed for every soul its share of zinā (fornication)."[277]

18. Then the *īmān* in the punishment of the grave, and (the angels) Munkar and Nakīr.

19. [The Prophet] (*sallAllāhu 'alayhi wa sallam*) said in what Al-Barā (*radiAllāhu 'anhu*) narrated from him:

"استَعِيذوا باللهِ مِن عَذابِ القَبرِ"

"Seek refuge with Allāh from the punishment in the grave."[278]

20. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said:

"يُقعَدُ المَيِّتُ فِي قبرِه."

"The dead will be made to sit up in his grave."[279]

21. And he (*sallAllāhu 'alayhi wa sallam*) said:

"لو نَجا أحَدٌ مِن ضمَّةِ القبرِ – أو ضغطَةِ القبرِ – لنجا سَعدُ بنُ معاذ."

"If anyone would have been saved from the embrace of the grave – or: ***the squeeze of the grave – then Sa'd ibn Mu'ādh would have been saved."***[280]

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[277] Narrated by Al-Bukhārī (6243) and Muslim (6847).

[278] Narrated by Ahmad (18534) and Abū Dāwūd (4753).

[279] A similar *hadīth* was narrated by Al-Bukhārī (1374) and Muslim (7318) from the *hadīth* of Anas (*radiAllāhu 'anhu*).

[280] Narrated by Ahmad (24283) and his son 'Abdullāh in "As-Sunnah" (1390) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*).

- Ibn Rajab said in "Ahwāl Al-Qubūr" (p. 54): *"That which proves that the squeeze is general for the mumin and the kāfir has verily been narrated, and a group of the scholars clearly stated this. Among them are Ibn Battah."*

22. And Allāh said:

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"Then he will verily have a life of hardship." (Tā-Hā 20:124)

The people of *tafsīr* said: *"(This is) the punishment in the grave."*[281]

23. Then after that:

The *īmān* in the cry for the resurrection by the voice of Isrāfīl for the rising from the graves.

So for the heart to believe that you will die, be squeezed in the grave, questioned in the grave and resurrected after death is a binding obligation. Whoever rejects this has disbelieved in it.

24. The Prophet (*sallAllāhu 'alayhi wa sallam*) said:

"إنكم تُحْشَرون مِن قُبورِكم حُفاةً عُراةً غُرلاً."

"You will verily be resurrected from your graves barefooted, naked and uncircumcised."[282]

And Allāh – *tabāraka wa ta'ālā* – said:

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا ﴾

"The Day when they will come out of the graves quickly."
(Al-Ma'ārij 70:43)

So whoever rejects a verse or a single letter from the Qurān, or he repels something that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* came with, then he is a *kāfir*.

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[281] This statement was narrated from a group of the *Salaf*. See: "Ar-Radd 'alā Al-Mubtadi'ah" (206).
[282] Narrated by Al-Bukhārī (3349) and Muslim (7303).

25. Then the *īmān* in the resurrection and the *sirāt* (path over Hellfire). And the slogan of the believers that Day will be: *"*[*Our Lord*] *grant safety, grant safety."*

265. And regarding the *Sirāt* the *hadīth* stated that it is:

"أحَدُّ مِن السَّيفِ وأدقُّ مِن الشَّعرة."

"Sharper than a sword and thinner than a hair." [283]

27. Then the belief in the *mawāzīn* (scales), just as Allāh – *tabāraka wa ta'ālā* – said:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ ﴾

"And We will set up the scales of justice on the Day of Resurrection" (Al-Anbiyā 21:47)

28. And 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"The people will be brought* [*on the Day of Resurrection*] *to the scale. Then they will dispute at it with the most severe disputing."*[284]

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[283] Based upon the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"…And Jahannam has a bridge which is thinner than a hair and sharper than a sword. And it has hooks and thorns that take whoever Allāh wants…"*** Narrated by Ahmad (24793).
- And with Muslim (374) from Abū Sa'īd (*radiAllāhu 'anhu*) that it reached him, that the bridge is thinner than a hair and sharper than a sword.

[284] Narrated by Ibn Abī Shaybah (16043), and its *isnād* is *sahīh*.

29. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

"المِيزانُ بيدِ الرَّحمنِ، يَخفِضُه ويرفَعُه."

"The mīzān (scale) is in the Hand of Ar-Rahmān. He lowers it and raises it."[285]

So whoever doubts regarding this or rejects it, then he has committed major disbelief.

And it was agreed upon by the people of knowledge about the evidences, the scholars, the ascetics and the worshippers from all of the countries, that believing in this is a necessary obligation.[286]

30. Then the *īmān* in the *hawd* (basin) and the *shafāʻah* (intercession).

31. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

"إن لي حوضًا ما بَينَ أَيلَةَ وعدَن"

"I verily have a basin which is what is between Aylah and ʻAdan."[287]

He means that its size is the distance between *Aylah* (in *Shām*) and *ʻAdan* (in *Yaman*).

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[285] Narrated by Ahmad (17630) and Ibn Mājah (199), from the *hadīth* of An-Nuwās ibn Sam'ān (*radiAllāhu ʻanhu*).
- And with Al-Bukhārī (4684) from Abū Hurayrah (*radiAllāhu ʻanhu*) (who said): The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"… And the scale is in His Hand; He lowers and raises."***

[286] And it is a scale in reality that has two hands (or palms) and a tongue. Abū Ishāq Az-Zajjāj (d. 311h) said: *"The people of Sunnah agreed upon the īmān in the scale, and that the deeds of the slaves will be weighed on the Day of Resurrection, and that the scale has a tongue and tow hands. And it leans (to one side or the other) due to the (weight of) the deeds."*
And this was verily rejected by a group of the *mubtadiʻah*, just as the information regarding this has gone forth in "*Iʻtiqād Imām* Ahmad" (15).

[287] *Aylah* is a city on the shore of the Red Sea from what comes after *Shām*.
And in the version of Al-Bukhārī: ***"What is between Aylah and San'ā in Yaman."***

"أَبارِيقُه بعددِ نُجوم السَّماءِ."

"The number of its vessels are the same as the stars in the sky."[288]

32. And Anas ibn Mālik (*radiAllāhu 'anhu*) said: *"Whoever rejects the basin, then he has verily rejected the truth."*[289]

33. And it was narrated in the *hadīth*:

"مَن كذَّبَ بالحوضِ لم يشرَب مِنهُ."

"Whoever rejects the basin he will not drink from it."[290]

34. Then the *īmān* in the questioning [and] that Allāh – *'azza wa jalla* – will ask the slave about every small and big thing in the place of standing. And about everything they performed of crimes (or sins).

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[288] Narrated by Al-Bukhārī (6580) from the *hadīth* of Anas (*radiAllāhu 'anhu*), and Muslim (502) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).

[289] Hannād narrated in "Az-Zuhd" (189) from Anas (*radiAllāhu 'anhu*) who said: *"Whoever rejects the intercession, then he will have no share in it. And whoever rejects the basin, the he will have no share in it."* And its *isnād* is *sahīh*.
- And from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: I entered upon Ibn Zayyād when they were mentioning the basin between each other. When they saw me suddenly standing at them they said: *"Verily, Anas has come to you."*
So they said: *"O Anas, what do you say about the hawd (basin)?"*
So I said: *"By Allāh, I never thougt that I would live to see people like you doubting in the basin. I verily left old women in Al-Madīnah. None of them would pray a salāh without she would ask her Lord – 'azza wa jalla – to let her reach the basin of Muhammad (sallAllāhu 'alayhi wa sallam)."*
Al-Ājurrī narrated it in "Ash-Sharī'ah" (967) and he said: *"Do you not see that Anas ibn Malik (radiAllāhu 'anhu) was astonished by those who doubt in the basin. Because for him the basin is something which the ordinary and the specific people believe in. To the extent that the old women would ask Allāh – 'azza wa jalla – to let them drink from his (sallAllāhu 'alayhi wa sallam) basin. So we seek refuge with Allāh from whoever does not believe in the basin and (instead) rejects it."*

[290] Perhaps he is referring to the *hadīth* of Anas (*radiAllāhu 'anhu*) in which he said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever rejects the punishment in the grave, then Allāh will punish him. And whoever rejects the basin, then Allāh will not let him drink from it. And whoever rejects my intercession, then Allāh will not let him benefit from it."*** (Narrated in) "Fawāid Al-Harbī" (61) and "Amālī Ash-Shajrī" (2/302), and there is weakness in its *isnād*.

﴿ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ﴾

"In order for the truthful to be asked about their truthfulness." (Al-Ahzāb 33:8)

And Allāh – *'azza wa jalla* – said:

﴿ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَعْمَلُونَ ﴾

"So by your Lord, We will verily ask them all about what they used to do." (Al-Hijr 15:92-93)

And He will take for the wronged ones from those who wronged (them), even for the (animal) with no horns from the one with horns, and for the weak from the strong.

35. Then the *īmān* in, that Allāh – *'azza wa jalla* – created Paradise and Hellfire before He created the creation. And the delight in Paradise does not end, and (that it) remains forever in beauty and delight (or enjoyment).

And the wives from the *Hūr Al-'Īn* (the maidens of Paradise). They do not die, they have no flaws and they do not grow old. Its (i.e. Paradise) fruits and delights are not cut off, just as He – *'azza wa jalla* – said:

﴿ أُكُلُهَا دَائِمٌ وَظِلُّهَا ﴾

"Its food is eternal and (so is) **its shade."** (Ar-Ra'd 13:35)

And as for the punishment in Hellfire: Then it is remaining by Allāh letting it remain. And its people will remain therein forever; those who left *dunyā* while not believing in Tawhīd and not adhering to the *Sunnah*.

As for the *muwahhidūn*, then they will exit it by the intercession.

275. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

"شَفَاعَتِي لأهلِ الكبائرِ مِن أُمَّتِي."

"My shafā'ah (intercession) is for the people from my Ummah who committed major sins."[291]

37. Then the *īmān* in the angels, and that Jibrīl is the entrusted by Allāh (and the one by whom He conveyed the revelation) to the messengers.

And the *īmān* in the angels is a given obligation.

38. Likewise is the obligation of believing in and affirming everything which the messengers came with from Allāh, and in everything that Allāh – *ʻazza wa jalla* – said, for it is an obligated truth.

So if a man believes in everything that the messengers came with [from Allāh, and in everything which Jibrīl (*ʻalayhis-salām*) came with from Allāh] except one thing, then by rejecting this (one) thing he is a *kāfir* for all of the scholars.

39. Then the *īmān* in, that Allāh – *ʻazza wa jalla* – created the *jinn*, and that they are a creation from the creations of Allāh. He created them how He wanted and for what He wanted. And among them are *muminūn* and *kāfirūn*. This is stated in the Book and the messengers came with this.

And He created Iblīs, and he is the leaders of the army of *shayātīn*. He misguides the sons of Ādam and whispers in their chests. He afflicts them, beautifies the horrible for them and invites them to opposing their Lord *ʻazza wa jalla*. He is their enemy. He runs in them like the running of blood. His plot does not harm those who adhere to Allāh.

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[291] Narrated by Abū Dāwūd (4739) and At-Tirmidhī (2437). And it was declared as *sahīh* by Ibn Khuzaymah, Al-Hākim, As-Sābūnī and Ibn Kathīr.

And the verses in the Book of Allāh – *'azza wa jalla* – that mention him and his story are more than can be counted.

So whoever rejects the affair of the *jinn*, and the existence of Iblīs and the rebellious *shayātīn* and their deception of the son of Ādam, then he is a *kāfir* who rejects His verses and belies His Book.

40. Then the *īmān* in and the acceptance and affirmation of everything which the scholars narrated, and the trustworthy from the people of narration conveyed from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and receiving it with acceptance.

It is not refuted by opposing arguments, and one does not say: *"Why?"* and *"How?"*[292]

And it is not interpreted in accordance with what is understood, nor are analogies (or examples) put forth in it.

And explanations are not made for it, except how it was explained by the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), or a man from the scholars of the *Ummah*, among those whose words are a cure and an argument.[293]

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[292] Al-Barbahārī said in "Sharh As-Sunnah" (14): *"And no-one says regarding the Attributes of the Lord: How? And why? Except one who doubts in Allāh."*
And he also said (95): *"And know, that the destruction of the Jahmiyyah came from them thinking about the Lord 'azza wa jalla. So they introduced: Why? And How? And they left the narration and established the qiyās (analogy). And they measured the religion according to their opinion, so they came with the clear kufr, and it was not hidden that it was kufr. And they described the creation as being upon kufr, and they forced the issue upon them until they (also) believed in ta'tīl (invalidation of the Attributes)."*

[293] His words: *"And explanations are not made for it."* This means: The explanations of the *Jahmiyyah* and others than them from the *Mu'attilah*, from that which they call *tawīl* (interpretation), while it in reality is a distortion and rejection of it.
And his words: *"Except how it was explained by…"* is a refutation of the misguided *Mufawwidah* who claim that the texts of the Atrributes do not have any known meanings.
- Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (42): *"And do not explain any of these things with your desires. For verily, the īmān in it is obligatory. So whoever explains any of it with his desires or he rejects it, then he is a jahmī."*

Such as: The *ahādīth* about the Attributes and the *ruyah* (seeing Allāh).

And such as what was narrated:

"أن اللهَ –عَزَّ وَجَلَّ– يَضَعُ السَّمواتِ عَلَى إِصْبَعٍ، والأرضِين عَلَى إِصْبَعٍ."

41. ***"That Allāh – 'azza wa jalla – will put the heavens upon a Finger, and the earths upon a Finger."***[294]

42. And:

"أن الله –عَزَّ وَجَلَّ– يَضَعُ قَدمَه في النارِ فتقولُ: قطٍ قطٍ."

"That Allāh – 'azza wa jalla – will put His Foot upon Hellfire, so it will say: 'Enough, enough.'"[295]

43. And:

"قُلُوبُ العِبَادِ بينَ إصبَعينِ مِن أَصابِعِ الرَّحمَنِ."

"The hearts of the slaves are between two Fingers from the Fingers of Ar-Rahmān."[296]

44. And:

- And As-Sijzī – *rahimahullāh* – said in his "Risālah fī Al-Harf was-Sawt" (p. 152): *"And the obligatory is to know when Allāh – the Exalted – describes Himself with an Attribute which is understood for the Arabs, and the speech has brought it to them with what is well-known among them, and He – subhānahu – did not clarify that it is different than what they understood from it, nor did the Prophet (sallAllāhu 'alayhi wa sallam) explain it when he conveyed it with an explanation that is different from its apparent (meaning), then it is in accordance with what they understand and what is well-known among them."*

[294] Narrated by Al-Bukhārī (4811) and Muslim (2786).

[295] Narrated by Al-Bukhārī (8484) and Muslim (7279) from the *hadīth* of Anas (*radiAllāhu 'anhu*).

[296] Narrated by Muslim (6844) from the *hadīth* of 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*).

"أن اللهَ –عَزَّ وَجَلَّ– على العَرشِ، وللعَرشِ أطِيطٌ كأطِيطِ الرَّحلِ الجَدِيدِ."

"That Allāh – 'azza wa jalla – is upon the Throne. And the Throne has a creaking like the creaking of a new saddle."[297]

45. And:

"أن اللهَ –عَزَّ وَجَلَّ– أَخَذَ الذُّرِّيَّةَ مِن ظَهرِ آدمَ بيدِه اليُمْنَى، وكِلتَا يديه يَمِين مُباركةٌ، فقَالَ: هَذِهِ لهَذِهِ وَلَا أُبَالِي."

"That Allāh – 'azza wa jalla – took the offspring from the back of Ādam with His right Hand, and both of His Hands are right and blessed. Then He said: 'This for that, and I do not care.'"[298]

285. And:

"ولا يُقَبَّحُ الوجه فإن اللهَ خلقَ آدمَ على صُورَتِه."

"Do not make insults of an ugly face (i.e. do not say: May Allāh make your face ugly), for verily Allāh created Ādam in His Image."[299]

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[297] This *hadīth* is a piece of the *hadīth* of 'Umar (*radiAllāhu 'anhu*). It was narrated by 'Abdullāh in "As-Sunnah" (570) and Ibn Abī 'Āsim in "As-Sunnah" (586).
It was declared as *sahīh* by Wakī', Ahmad, Ad-Dārimī, Ad-Diyā Al-Maqdisī, Ad-Dashtī and others.
See the commentary upon "Ithbāt Al-Hadd Lillāh" (37).

[298] Ahmad (17593) narrated a similar *hadīth*. And Muslim (4748) narrated from the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Verily, those who are just will be with Allāh upon pulpits of light to the right of Ar-Rahmān 'azza wa jalla. And both of His Hands are right."***

[299] The author narrated it in "Al-Ibānah Al-Kubrā" (2770), and its wording is: ***"Do not make insults of an ugly face (i.e. do not say: May Allāh make your face ugly), for verily Allāh created Ādam in the Image of Ar-Rahmān."***
It was declared as *sahīh* by Ahmad and Ishāq.
- And Al-Bukhārī (6228) and Muslim (7265) narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh – 'azza wa jalla – created Ādam in His Image."***

47. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

"رأيتُ ربِّي فِي صُورَةِ ..." كذا.

"I saw my Lord in the Image of…" such and such.[300]

The trustworthy from the *Sahābah* and the leaders from the scholars after them verily narrated these *ahādīth*. Such as: Ibn ʻUmar, ʻĀishah, Abū Hurayrah, Ibn ʻAbbās, Jarīr ibn ʻAbdillāh, Anas ibn Mālik (*radiAllāhu ʻanhum*) and others.

287. And:

"إِنَّ اللهَ –تبارك وتعالى– يَنزِلُ فِي كلِّ ليلَةٍ إلى سماءِ الدنيا."

"Verily, Allāh – tabāraka wa taʼālā – descends every night to the lowest heaven."[301]

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[300] Narrated by Ahmad (2580), his son ʻAbdullāh in "As-Sunnah" (1093, 1094), Ibn Abī ʻĀsim in "As-Sunnah" (449) from Ibn ʻAbbās (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***"I saw my Lord."*** Shortened.
And the *hadīth* was narrated in its full length by Al-Khallāl in "As-Sunnah", At-Tabarānī in "As-Sunnah", Ad-Dāraqutnī in "Ar-Ruyah" as it is stated in "Bayān Talbīs Al-Jahmiyyah" (7/196 and 197), and Ghulām Al-Khallāl in "As-Sunnah" (39 and 40).
And when the Prophet (*sallAllāhu ʻalayhi wa sallam*) saw his Lord in this instance, it was in a dream and it was not while being awake with his eyes.

[301] Narrated by Al-Bukhārī (7494) and Muslim (1721).
Benefit: Ibn Rajab said in "Bayān Fadl ʻIlm As-Salaf ʻalā Al-Khalaf": *"Some of those who verily knew this, opposed the hadīth of the nuzūl (descent) in the last third of the night. And he (i.e. the opposer) said: 'The third of the night differs between the different countries, so it is not possible that this nuzūl occurs at a specific time.' And the ugliness of this opposition is known with necessity from the dīn of Islām, and (it is also known) that if the Messenger (sallAllāhu ʻalayhi wa sallam) and his righteous Khulafā would hear someone oppose this, then they would not debate him. Rather, they would hasten in punishing him and including him among the opposers, the hypocrites and the liars."*
- And *Imām* Ad-Dārimī – *rahimahullāh* – said in "Ar-Radd ʻalā Al-Jahmiyyah" (83): *"And the narrations which came from the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) regarding the nuzūl of the Lord – tabāraka wa taʼālā – proves that Allāh – ʻazza wa jalla – is above the heavens upon His Throne, separate from His creation."*

To all of this it is not said: *"How?"* And: *"Why?"* Rather, submission to the Capability (or Power) (of Allāh) and *īmān* in the unseen. Every time the intellects fail in understanding it, then the (required) knowledge in it and the pure guidance in it is believing in it, submitting to it and affirming the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) in what he said. This is the foundation of knowledge and the pure guidance. No analogies are put forth in these *ahādīth* and what is similar to it, nor are they opposed with examples and theories.[302]

49. Then the *īmān* in, that 'Īsā ibn Maryam (*'alayhi as-salām*) will descend from the heaven to the earth. And he will destroy the cross and kill the pig, and the *da'wah* will be one.

50. And *Ad-Dajjāl* will inevitably emerge in the last part of this *Ummah*. One of his eyes is like a bulging grape. And he will set foot on (all of) earth, except *Makkah* and *Al-Madīnah*.

And 'Īsā ibn Maryam (*'alayhi as-salām*) will kill him at the door of *Ludd* in the east of the land of *Falastīn*, a miles distance from *Ar-Ramlah*.[303]

51. Then the *īmān* in *Malak Al-Mawt* (the Angel of death) (*'alayhis-salām*) and that he takes the souls. Then they are returned to the bodies in the graves.

52. And the *īmān* in the blowing in the Trumpet. And the Trumpet is a horn that Isrāfīl (*'alayhis-salām*) blows in.

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[302] Tāwūs said: *"The people of discussion and analogies continue to discuss and put forth analogies until they reject the ruyah and oppose the Sunnah."* [Narrated by Al-Lālakāī (868)].

[303] The *ahādīth* about *Ad-Dajjāl* are correct and *mutawātirah* in the two "Sahīh" and other places. And some of the people of innovation verily rejected them, just as Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (19/190): *"Many groups from the Khawārij, the Jahmiyyah, and some of the Mu'tazilah completely rejected the emergence of Ad-Dajjāl, and they rejected the ahādīth which were narrated regarding him."*

53. And Allāh – *jalla jalāluhu* – spoke to Mūsā directly, and He took Ibrāhīm as a close friend.[304]

54. And ʻĪsā ibn Maryam is the spirit of Allāh and His word.[305] He verily revived the dead, healed the blind and the leper and he created a bird from clay. All of this by the Power of Allāh – *ʻazza wa jalla* – His Will and His Desire.

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[304] The first one to reject this was Al-Jaʻd ibn Dirham, so the leader Khālid ibn ʻAbdillāh Al-Qasrī punished him in *Wāsit*. He brought him in front of the people on the day of *Adhā*. Then when he finished with the prayer he held a sermon for the people and said: *"O people, return (now) and slaugher (your sacrifices); may Allāh accept it from us and you. For verily I will slaughter Al-Jaʻd ibn Dirham. For verily he claims that Allāh – tabāraka wa taʻālā – did not take Ibrāhīm as a close friend and that He did not speak to Mūsā directly. Glorified and Exalted is Allāh above what Al-Jaʻd ibn Dirham says."* Then he descended (from the pulpit) and slaughtered him.
- *Imām* Ad-Dārimī – *rahimahullāh* – said in "Ar-Radd ʻalā Al-Jahmiyyah" (7): *"He slaughtered him in front of those who were present at the ʻĪd (salāh) with him from the Muslims. No criticizer ever criticized him for that, nor did any slanderer slander him due to it. Rather, they considered this as something good from his deeds, and they declared his opinion (regarding Al-Jaʻd) to be correct."*

[305] *Imām* Ahmad said in "Ar-Radd ʻalā Az-Zanādiqah wal-Jahmiyyah" (32):
"Allāh – the Exalted – said: "**Verily the *Masīh* ʻĪsā the son of Maryam is** (no more than) **the messenger of Allāh and His Word which He bestowed upon Maryam."** (An-Nisā 4:171) *So the word which He bestowed upon Maryam is when He said to him: 'Be'. Thus ʻĪsā existed by (the Command of Allāh) 'Be', and ʻĪsā (himself) is not (the command) 'Be'. Rather by the (word) 'Be' he existed. So the 'Be' is a Word from Allāh and the 'Be' is not created.*
Both the Christians and the Jahmiyyah lied against Allāh with regards to ʻĪsā. And that is when the Jahmiyyah said: ''Īsā is the rūh (spirit) of Allāh and His word. Because the word is created.'
And (when) the Christians said: ''Īsā is the rūh of Allāh from the Dhāt (Being) of Allāh and (he is) His Word from the Dhāt of Allāh, just as it is said that this piece of cloth is a part of this garment.'
And we say: Verily ʻĪsā existed by the Word, and ʻĪsā (himself) is not the Word.
And as for the Words of Allāh: **"And a *rūh*** (spirit) **from Him."** (An-Nisā 4:171)
He says: From His Command the spirit appeared in him. Just as His words: **"And He subjected for you everything in the heavens and everything on the earth from Him."** (Al-Jāthiyah 45:13) *He says: 'From His Command'. And as for the tafsīr of 'The spirit* of *Allāh', then it means that it is a spirit created by Allāh (and existing) by the Word of Allāh. Just like it is said 'The slave of Allāh' and 'The earth of Allāh'."*

55. And the *īmān* in, that Allāh – *'azza wa jalla* – created Ādam with His Hand, and planted *Jannah Al-Firdaws* with His Hand.[306]

56. And what was narrated:

"ابنَ آدمَ، اذكُرني في نفسِك، أذكُرك في نفسِي، واذكُرني في مَلأٍ، أذكُرك في مَلإٍ، خيرٍ مِن الملأ الذِي تذكُرُني فيه."

"Son of Ādam. Remember Me in yourself, then I will remember you in My Nafs (Self). And mention Me in a gathering, then I will mention you in a gathering that is better than the gathering which you mention Me in."

57. And what was narrated:

"مَن تقرَّبَ إليَّ شِبرًا، تقرَّبتُ إليه ذِراعًا، ومَن تقرَّبَ إليَّ ذِراعًا، تقرَّبتُ إليه بَاعًا، ومَن جاءني يَمشي أتيتُه هروَلةً."

"Whoever seeks nearness to Me with a handspan, then I seek nearness to him with an arm's length. And whoever seeks nearness to Me with an arm's length, then I seek nearness to him with (the length of) outstretched arms. And whoever comes to Me walking, I come to him running."[307]

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[306] The *tābi'ī* Maysarah, and he is Abū Sālih the *mawlā* of Kindah *rahimahullāh*, said: *"Verily, Allāh did not touch anything from His creation, except three (things): He created Ādam with His Hand, He wrote the Tawrāh with His Hand, and He planted the Garden of Eden with His Hand."* [Narrated by Ad-Dārimi in "Ar-Radd 'alā Al-Jahmiyyah" (17). And similar words were narrated from Hakīm ibn Jābir, 'Ikrimah, Muhammad ibn Ka'b Al-Quradhī and Ka'b Al-Ahbār. See "As-Sunnah" by 'Abdullāh (557) and "Ash-Sharī'ah" (872 and 873).

[307] Narrated by Al-Bukhārī (7405) and Muslim (6928) from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh – 'azza wa jalla – says: I am as my slave thinks of Me, and I am with him when he mentions Me. If he mentions Me in himself, then I mention him in My Nafs (Self). And if he mentions Me in a gathering, then I mention him in a gathering better than it. And if he seeks nearness to Me with (the length of) a handspan, then I seek nearness to him with an arm's length. And if he seeks nearness to Me with an arm's length, then I seek nearness to him with (the length of) outstretched arms. And if he comes to Me walking, I come to him running."***

297. And:

"عَجِبَ ربُّك مِن شابٍّ ليسَ له صَبوَة."

"Your Lord is astonished (or surprised) by a young man who has no sabwah."[308]

59. And his (*sallAllāhu 'alayhi wa sallam*) words:

"ضَحِكَ رَبُّنا مِن قُنُوطِ عِبَادِه وقُربِ غِيَرِه."

"Our Lord laughs at the despair of His slaves and the nearness of His change (of his situation to something better)."

And his words: *"We will not be deprived of good by a Lord who laughs."*[309]

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[308] Narrated by Ahmad (17371), Ibn Abī 'Āsim in "As-Sunnah" (583) and Abū Ya'lā (1749).
And *sabwah* means: The ignorance of youth and taking pleasure in flirting and love. ["Tahdhīb Al-Lughah (14/180)].

[309] Narrated by Ahmad (16187) and Ibn Mājah (181) from the *hadīth* of Abū Razīn (*radiAllāhu 'anhu*) who said when he heard The Prophet (*sallAllāhu 'alayhi wa sallam*) say this *hadīth*: I said: *"O Messenger of Allāh, and does the Lord – 'azza wa jalla – laugh?"* He said: ***"Yes."*** He (i.e. Abū Razīn) said: *"We will not be deprived of good by a Lord who laughs."*
So the *sahābī* (*radiAllāhu 'anhu*) accepted the *hadīth* according to its apparent (meaning), and he understood from it the reality of laughing which comes to mind (naturally when hearing this *hadīth*). And if the understanding of the laugh had been another than the one that comes to mind, then the Prophet (*sallAllāhu 'alayhi wa sallam*) would have negated it (i.e. the apparent meaning) and declared Allāh – *'azza wa jalla* – free and exalted from it.
And in this *hadīth* there is a refutation of the *Mufawwidah* who are ignorant about the meanings of the texts regarding the Attributes.
- Muhammad ibn 'Abdil-Wāhid – the scholar of language who was known as Ghulām Tha'lab – said: *"The hadīth is well-known and narrating it is Sunnah. And opposing it by discrediting it is a bid'ah. And explaining the laughter is a burden and disbelief. And as for his words:* ***'And the nearness of His change'****, then (this means) the speed of His Mercy upon them and changing what you are experiencing of harm."* ["Al-Ibānah Al-Kubrā" (2654)].

60. And his (*sallAllāhu ʻalayhi wa sallam*) words:

"لا تسُبُّوا الدَّهرَ، فإن اللهَ هو الدَّهرُ."

"Do not swear at the time, for verily Allāh, He is the time."[310]

61. And:

"أن بين السَّماءِ والأرضِ مَسِيرَةُ خَمسُمِائَة عامٍ، سُمكُ كلِّ سَماءٍ كذلك، وبين كلِّ سَماءٍ إلى سماءٍ كذلك."

"That between the heaven and the earth is the (travel) distance of five hundred years. And the thickness of every heaven is like that. And from every heaven* [*to (the next) heaven*] *is like that."[311]

So all of these *ahādīth* – and what is similar to it – are accepted just as they were narrated. They are not opposed, examples are not put forth in them and one does not debate regarding it.

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[310] Narrated by Muslim (5928) from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*).
And in the version of Al-Bukhārī (4826): ***"The son of Ādam harms Me. He swears at the time while I am the time. The affair is in My Hand. I turn the night and the day."***
And *Ad-Dahr* (the time) is not a name from the beautiful Names of Allāh. It was verily mentioned in this report in order to clarify that Allāh – the Exalted – is the One who in reality causes everything that occurs to the son of Ādam.
[311] Narrated by Ahmad (1770), Abū Dāwūd (4723), At-Tirmidhī (3320), Ibn Abī ʻĀsim in "As-Sunnah" (589) and Ibn Khuzaymah (144). And a group from the people of knowledge declared this *hadīth* to be *sahīh*.

Because the scholars verily narrated it and the great ones of them received it with accept. And they abstained from asking about its interpretations, and they considered knowledge in it to be abstaining from speaking about its meanings.[312]

62. Then the belief in, that the Qurān is protected in the hearts (or chests) of men.[313]

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[312] And the author said in "Al-Ibānah Al-Kubrā" (2613): *"And we believe in the ahādīth regarding this, we acknowledge them and we accept them just as they were narrated, without (asking or describing) how, and without any meaning, except according to what He – the Exalted – described Himself with."*
What the author means with forbidding speaking about the meanings of the texts of the Attributes is (speaking about) these newly invented meanings and explanations which were made up by the people of *ta'tīl* and *tahrīf*.
He does not mean that the texts of the Attributes does not have any meaning which they are explained by, just as the people of *tafwīd* and ignorance claim.
So his words here are general and are explained according to what has gone forth from his words: *"…And interpretations are not made for it, except how the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) interpreted, or a man from the scholars of the Ummah, among those whose words are a cure and an argument."*
So he – *rahimahullāh* – declared, that for the texts regarding the Attributes there is an explanation and a meaning which can be understood, with the condition that this explanation is from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), or from others than him from the people of knowledge whose words are taken into consideration. Opposite of the words of the people of *ta'tīl* and false *tawīl*, because their words are not taken into consideration regarding the explanation of the *Sifāt* (attributes) of Allāh *'azza wa jalla*. Because in reality it is pure distortion of the words from their true place (i.e. meaning).
And his book is full of clarification and explanation of the meanings of the Attributes. And from this is his words (2661) about the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Allāh does not listen to anything like He listens to a prophet who is beautifying his voice when he is reciting the Qurān out loud."***
He said: *"And the meaning of 'adhina': He means what Allāh listens to. And the 'adhanu' here is the listening."*
And he has many statements regarding the clarification of the meanings of the Attributes. I have left them out due to fearing prolonging (the book).
[313] Ibn Battah said in "Al-Ibānah Al-Kubrā" (30/Chapter: The clarification of the *kufr* of a group from the *Jahmiyyah* who claimed that the Qurān is not in the hearts of men).

And whoever memorized the Qurān he is called: A carrier of the Book of Allāh – *'azza wa jalla*.

63. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"الذي ليسَ في جوفِه شيءٌ مِن القرآنِ، كالبيتِ الخَرِبِ. "

"[A man] who memorizes nothing from the Qurān in his heart, he is like a house in ruins."[314]

303. And he (*sallAllāhu 'alayhi wa sallam*) said:

"لا تغُرَّنَّكم المَصَاحِفُ المُعَلَّقَةُ، فإن اللهَ –عز وجل– لا يُعَذِّبُ قلبًا وعَى القرآنَ [بالنار]."

"Do not be deceived by the masāhif that are hung up. For verily, Allāh – 'azza wa jalla – does not punish a heart which has memorized the Qurān [with Hellfire]."[315]

65. And the acknowledgement of the conversation of Mūsā (*'alayhis-salām*) with *Malak Al-Mawt*, and that he struck him.[316]

The *hadīth* narrated regarding it is not rejected, and it is only a *mubtadi'* with a weak opinion who rejects it.

This is what the scholars said about the one who rejects it and hesitates regarding it.

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[314] Narrated by Ahmad (1947) and At-Tirmidhī (2913).
And At-Tirmidhī said: *"Hadīth hasan sahīh."*

[315] It was narrated by Al-Hakīm At-Tirmidhī in "An-Nawādir" (1334) and Tammām in "Al-Fawāid" (1690).
And it was narrated by Ibn Abī Shaybah (30702), Ahmad in "Az-Zuhd" (p. 87) and Ad-Dārimī (3362, 3363) with a *sahīh isnād* from the words of Abū Umāmah (*radiAllāhu 'anhu*)

[316] Muslim (2372) narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said: *"Malak Al-Mawt was sent to Mūsā ('alayhis-salām). And when he came to him, he struck him and his eye was knocked out, so he returned to his Lord."*

66. And the words of the Prophet (*sallAllāhu 'alayhi wa sallam*):

"ما أحَدٌ إلَّا وقَد وُكِّلَ به قَرِينُه مِن الجِنِّ"

"There is no-one, except that his qarīn from the jinn has been assigned to him."

So they said: *"Also you, O Messenger of Allāh?"*

"وأنا، إلَّا أن اللهَ عَزَّ وَجَلَّ أعانَني عليه فَأَسلَم، فليسَ يأمُرُني إلَّا بخيرٍ."

He said: ***"Also me. Except that Allāh – 'azza wa jalla – aided me against him, so he accepted Islām. So he only commands me to what is good."***[317]

67. And that our Prophet (*sallAllāhu 'alayhi wa sallam*) is the first of the prophets to be created and the last of them to be sent.[318]

And that when his mother gave birth to him, she saw a light that lit up the castles of *Shām* for him.

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[317] Narrated by Muslim (7210) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*).
[318] His *Shaykh* Al-Ājurrī clarified the reason for mentioning the chapters about merits of our Prophet (*sallAllāhu 'alayhi wa sallam*) in the books of *i'tiqād*. He said in "Ash-Sharī'ah" (1078): *"And horrible is it for the Muslims, that they are ignorant about the merits of their Prophet (sallAllāhu 'alayhi wa sallam) and what Allāh – azza wa jalla – specified him in of miracles and honor in dunyā and ākhirah."*

68. And whoever claims that he (*sallAllāhu 'alayhi wa sallam*) was upon the religion of his people before he was sent (as a prophet), he has invented a great lie about the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). And the one who says this is not spoken to and one does not sit with him.[319]

69. And we say: Verily, our Prophet (*sallAllāhu 'alayhi wa sallam*) was born circumcised and with a cut umbilical cord.[320]

70. And he used to see from his back, just as he would see from his front.[321]

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[319] *Imām* Ahmad – *rahimahullāh* – was asked about the one who says: "*Verily, the Prophet (sallAllāhu 'alayhi wa sallam) was upon the religion of his people before he was sent?"* So he said: *"This is an evil statement. There should be warned against the words of the one who says this, and he should not be sat with."*
So it was said to him: *"Verily, our neighbor An-Nāqid Abū Al-'Abbās he says these words?"*
He said: *"May Allāh kill him. And what did he leave (without saying something evil about it) if he claims that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was upon the religion of his people while they were worshipping the statues? Allāh – 'azza wa jalla – said when He gave 'Īsā the glad tidings of him:* **"His name is Ahmad."** (At-Saff 61:6)*"*
And he said: *"These are followers of kalām. Whoever loves kalām will not succeed. Subhān-Allāh."* And he considered that to be something major. And he argued by some words I do not remember. And he mentioned his mother who when he was born saw light. (And he said): *"Did this not occur when she gave birth, that she saw that?! And before he was sent he was clean and purified from the idols. Did he not refrain from eating what has been slaughtered for others than Allāh?"*
[320] Al-Khallāl said in "As-Sunnah" (201): Abū Bakr Al-Marrūdhī informed us and said: Abū 'Abdillāh Ahmad ibn Hanbal was asked: *"Was the Prophet (sallAllāhu 'alayhi wa sallam) born circumcised?"* He said: *"Allāh knows best."* Then he said: "*I do not know."*
See: "Zād Al-Ma'ād" (1/81): (Chapter: Regarding his (*sallAllāhu 'alayhi wa sallam*) circumcision).
[321] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) with Al-Bukhārī (742).

71. And that he embarked on Al-Burāq and went to *Bayt-Al-Maqdis* in the night. Then he was taken on a journey to the heaven. Until he approached his Lord and came closer, and was at a distance of two bows or even closer.[322]

72. And that Allāh – *'azza wa jalla* – put His Hand between his two shoulders, and he felt the coolness of it between his nipples, and by that he learned the knowledge (about) the earlier and later generations.[323]

73. And that he will come on the Day of Resurrection – and he is the most honorable of the prophets (*'alayhimus-salām*) in status, the highest of them in position, the closest of them to Allāh *'azza wa jalla*, and the most beloved of them to Him – and he will intercede and his intercession will be accepted, and he will ask and be given.[324]

74. And he will sit with his Lord – *'azza wa jalla* – upon the Throne. And this is for no-one but him.

This was narrated by Nāfi', from Ibn 'Umar (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) [regarding His – *'azza wa jalla* – Words]:

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[322] The *ahādīth* about the night journey were narrated by Al-Bukhārī (3674) (Chapter: The Night Journey) and Muslim (330).

[323] Narrated by Ahmad (23210, 22109), At-Tirmidhī (3235) and Ibn Khuzaymah in "At-Tawhīd" (321), and 'Abdullāh ibn Ahmad in "As-Sunnah" (1098). And the *hadīth* was declared as *sahīh* by Ahmad, Al-Bukhārī and At-Tirmidhī.

[324] His *Shaykh* Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (1241*): "Allāh – 'azza wa jalla – has given our Prophet (sallAllāhu 'alayhi wa sallam) a great honor and an abundant bestowal which He did not give to any prophet before him. He gave him Al-Maqām Al-Mahmūd (the praised position) which increases him in honor and virtue. In it Allāh gathered all beautiful fortunes for him of:*

a. *The shafā'ah (intercession) for the creation.*

b. *Sitting upon the Throne. Allāh Al-Karīm singled out our Prophet (sallAllāhu 'alayhi wa sallam) in this, and He made him pleased by this… The scholars received this (information) with the best acceptance, and all praise is due to Allāh for that."*

﴿ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

"Perhaps Allāh will raise you to a praised position."
(Al-Isrā 17:79)

He said: *"He will let him sit with Him upon the Throne."*[325]

75. And Mujāhid explained it as such, in what Muhammad ibn Fudayl narrated, from Layth, from him (i.e. Mujāhid).[326]

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[325] Narrated by Ad-Daylamī in "Al-Firdaws" (4159). And a similar *hadīth* was narrated from a group of the *Sahābah* (*radiAllāhu 'anhum*), and none of it is *sahīh* from the Prophet (*sallAllāhu 'alayhi wa sallam*). Rather, the established (and *sahīh*) is from the *tābi'ī* Mujāhid ibn Jabr *rahimahullāh*. And (the narration) from him was received by all of the *Salāf* with acceptance.

[326] Narrated by At-Tabarī (15/145) and Al-Khallāl in "As-Sunnah" from several ways, from Mujāhid *rahimahullāh*.
And the narration of Mujāhid was declared *sahīh* by the people of knowledge and establishment (of narrations) from both the early generations and the latecomers, and they received it with accept. And they slandered anyone who rejected it or discredited it, and they described him with the worst of descriptions.
In "As-Sunnah" by Al-Khallāl: Ibrāhīm Al-Asbahānī said: *"This hadīth is sahīh and established. The scholars narrated since one hundred and sixty years ago. It is only rejected by the people of bida'."*
I said: And the rejection of this narration and the criticism of it being established did not occur, except after the emergence of the *Jahmiyyah*.
- Abū Dāwūd – *rahimahullāh* – the author of "As-Sunan" said: *"The people continue to narrate this while wanting to enrage the Jahmiyyah. And this is because the Jahmiyyah reject that there is anything upon the Throne."*
- And he said: *"And I never thought that anyone who is mentioned with the Sunnah would speak about this hadīth (i.e. with rejection and opposition to it)."*
- And 'Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said: *"I never saw anyone from the narrators of hadīth who would reject it. And there was a time where we had not even heard from the scholars that the Jahmiyyah reject it."*
- And Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (1251): *"And as for the hadīth of Mujāhid regarding the virtue of the Prophet (sallAllāhu 'alayhi wa sallam) and his explanation of this verse; that He will make him to sit on the Throne, then the scholars from the people of knowledge and conveyance of the hadīth of the Messenger of Allāh received it with the best receiving, and they accepted it with the best acceptance. And they did not reject it. And they rejected for the one who rejected the hadīth of Mujāhid with a severe rejection. And they said: Whoever rejects the hadīth of Mujāhid he is an =*

76. Then the *īmān* in and knowledge regarding, that the best of the creation and the most virtuous of them and the one with the highest rank with Allāh – *'azza wa jalla* – after the prophets and messengers, and the one who is most deserving of being the successor of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) is Abū Bakr *As-Siddīq* (*radiAllāhu 'anhu*); 'Abdullāh ibn 'Uthmān, and he is 'Atīq ibn Abī Quhāfah (*radiAllāhu 'anhu*).

And you know that the day the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* died, there was no-one on the face of the earth with the same description as we have just mentioned, other than him *rahmatullāhi 'alayhi*.

Then after him, in this order and description: Abū Hafs 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*). And he is *Al-Fārūq*.

Then after these two, in this order and description: 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*). And he is Abū 'Abdillāh, and Abū 'Amr *Dhū An-Nūrayn* (the owner of the two lights, meaning: the one who married two daughters of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*)).

Then with this characterization and description after these: Abū Al-Hasan 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*). And he is *Al-Anza'* (the one with the receding hairline) and *Al-Batīn* (the one with the big stomach).[327] He is the son-in-law of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and the cousin of the seal of all the prophets. May the peace, mercy and blessings of Allāh be upon all of them.

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evil man. So our madhhab – and all praise is due to Allāh – is accepting the hadīth of Mujāhid, and to leaving disputing and debating regarding the rejection of it. And Allāh is the One who grants success to every guidance."

***** And see: "As-Sunnah" by Al-Khallāl (26/ The mention of Al-Maqām Al-Mahmūd) with my *tahqīq*.

[327] It was mentioned in "Tāj Al-'Arūs" (34/262): *"And regarding the description of 'Alī: Al-Batīn: This means: having a big stomach. And this is a praise."*

By loving them and knowing their merits the religion became established, the *Sunnah* was completed and the *Ummah* was just.[328]

77. Sufyān Ath-Thawrī – *rahimahullāh* – said: *"Do not insult the Salaf, and enter Paradise safely."*

78. And that you testify for the ten with Paradise, without any doubt and no exception. And they are the companions of *Hirā*: The Prophet (*sallAllāhu 'alayhi wa sallam*), Abū Bakr, 'Umar, 'Uthman, 'Alī, Talhah, Az-Zubayr, Sa'd, Sa'īd, 'Abdur-Rahmān ibn 'Awf and Abū 'Ubaydah ibn Al-Jarrāh.

No-one precedes these in merit and goodness.

79. And that you testify for everyone whom the Prophet (*sallAllāhu 'alayhi wa sallam*) testified for with Paradise.

And that Hamzah is the leader of the *shuhadā* (martyrs).

And Ja'far *At-Tayyār* is in Paradise.

And Al-Hasan and Al-Husayn are the two leaders of the young people of Paradise.

80. And that you testify for all of the *Muhājirūn* and *Ansār* with Paradise, pleasure, repentance and mercy from Allāh to them.

81. And your knowledge should be established upon, and your heart certain regarding: that a man who saw the Prophet (*sallAllāhu 'alayhi wa sallam*), witnessed him, believed in him and followed him – even if only one hour of a day – is better than the one who did not see him and did not witness him, even if he performed the deeds of all of the creation (combined).

82. Then the *tarahhum* (asking Allāh for mercy) for all of his companions (*sallAllāhu 'alayhi wa sallam*; the young of them and the

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[328] In "As-Sunnah" by Al-Khallāl (574) Ahmad – *rahimahullāh* – said regarding the *tafdīl* (preference): *"Abū Bakr, 'Umar and 'Uthmān. And we do not criticize them one who makes 'Alī the fourth. Due to his blood relation, being the son-in-law, his early Islām and his justice."*

old of them, and the first of them and the last of them. And mentioning their good traits, spreading (the knowledge about) their merits, following their guidance and following their narrations. And that the truth lies in everything which they said, and the correct lies in what they did.

83. And the scholars have verily agreed upon – without any disagreement among them – that:

No-one from the people of the *qiblah* is declared *takfīr* upon due to a sin, and we do not exit him from Islām due to an act of disobedience. We hope for the good-doer and fear for the wrongdoer.

And in this (issue) we do not say the same as the *Mu'tazilah*.[329] For they verily say: Whoever performs one sin in his lifetime, or he makes (the size of) a seed's injustice in his lifetime, he has committed *kufr*.

Whoever says this has verily invented a great lie about Allāh – *'azza wa jalla* – and freed Him from what He has described Himself with of mildness, mercy, pardoning, goodness, forgiveness and acceptance of repentance.

And he has verily claimed that the prophets, from Ādam and those besides him, were *kuffār*.

Allāh – *'azza wa jalla* – said:

﴿ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴾

"And Ādam disobeyed his Lord, so he deviated."
(Tā-Hā 20:121)

And He verily described the sins of the prophets (*salawātullāhi 'alayhim*) many places in the Qurān.

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[329] The definition of them has gone forth in "*I'tiqād* Harb Al-Karmānī *rahimahullāh*" (94).

And the brothers of Yūsuf, they verily made injustice to their brother, they were disobedient to their father and they disobeyed their Lord. And with all of this they are good and righteous people, and they are from the people of Paradise.

And Allāh – *'azza wa jalla* – verily said to His Prophet Muhammad (*sallAllāhu 'alayhi wa sallam*):

﴿ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ﴾

"So Allāh may forgive for you what has gone forth of your sin and what has not come yet." (Al-Fath 48:2)

And Allāh – *'azza wa jalla* – said:

﴿ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ ﴾

"May Allāh forgive you (O Muhammad)**, why did you allow for them?"** (At-Tawbah 9:43)

84. And after that:

We refrain from (speaking about) what occurred of disputes (or disagreements) between the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). For they verily attended the events with him and they preceded the people in goodness. So Allāh verily forgave them and commanded you to ask for forgiveness for them and seeking nearness to Him by loving them. And He obligated this upon the tongue of His Prophet (*sallAllāhu 'alayhi wa sallam*) while He knew what would occur from them [and that] they would fight. And they were verily preferred over all of the people, because everything they performed by mistake and with intention was removed from them, (and) every dispute which occurred among them is forgiven for them.

And one does not look in the books: "Siffīn", "Al-Jamal", "Waq'ah Ad-Dār" and the rest of disputes which occurred among them.[330]

And do not write it down for yourself, nor for someone else. Do not narrate it from anyone, do not read it for anyone and do not listen to it from the one narrating it.

This is what the leaders of the scholars of the *Ummah* agreed upon; (they agreed upon) the prohibition of what we have described. Among them are: Hammād ibn Zayd, Yūnus ibn 'Ubayd, Sufyān Ath-Thawrī, Sufyān ibn 'Uyaynah, 'Abdullāh ibn Idrīs, Mālik ibn Anas, Ibn Abī Dhib, Ibn Al-Munkadir, Ibn Al-Mubārak, Shu'ayb ibn Harb, Abū Ishāq Al-Fazārī, Yūsuf ibn Asbāt, Ahmad ibn Hanbal, Bishr ibn Al-Hārith and 'Abdul-Wahhāb Al-Warrāq.

All of these verily believed in the prohibition of this, and of looking into it and listening to it. And they warned against the one who sought it and dedicated himself to gathering it.

And many things – with different words but same meaning of disliking this – were narrated from them regarding the one who does any of these things, and the disavowal of the one who narrates this and listens to it.[331]

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[330] *Al-Jamal* and *Siffīn* are from the wars and afflictions that occurred between the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*). *Al-Jamal* occurred in the year 36h, and *Siffīn* occurred in year 37h. As for *Ad-Dār*, then it is the house of the *Khalīfah* 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*) and what occurred there of affliction until 'Uthmān (*radiAllāhu 'anhu*) was killed.

[331] Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (2189): *"Then if an ignorant person who is afflicted (in his religion) who has been made to miss the path of guidance clashes (or disagrees) with us and says: 'Why did fulān fight against fulān, and why did fulān kill fulān and fulān?'*

Then it is said to him: 'Neither us or you have any need for mentioning this which will benefit us, nor are we compelled to know this.'

Then if he says: 'And why (is that)?' It is said: 'Because they are fitan (afflictions) which were witnessed by the Sahābah (radiAllāhu 'anhum), and according to how I believe about them then they had knowledge about it, they were most knowledgeable about its interpretation, and they were more guided in their ways than those who came after them. Because they are the people of Paradise. The Qurān was revealed to them, they =

witnessed the Messenger (sallAllāhu 'alayhi wa sallam), and they performed jihād with him. And Allāh – 'azza wa jalla – testified for them with (His) pleasure, forgiveness and great reward. And the Messenger (sallAllāhu 'alayhi wa sallam) testified for them that they are the best generation. So (due to all of this) they knew most about Allāh - 'azza wa jalla – and about His Messenger, and about the Qurān and Sunnah. And from them knowledge is taken, we live by their words, we judge by their judgments, we imitate their manners, and we follow them. This is what we have been commanded to do.'

Then if he says: 'And what will it harm us if we know about what occurred between them, and seeking (the knowledge about) this?' It is said to him: 'What there is no doubt about. And that is that the intellects of the people were larger than our intellects, and our intellects are much more deficient. And we cannot be safe from, if we search about the disputes among them, that (whoever does this) will deviate from the path of truth and we will refrain from doing what we are commanded regarding them.'

If he then says: 'And what have we been commanded regarding them?' It is said: 'We are commanded to seek forgiveness for them, asking for mercy upon them, loving them and following them. This was proven by the Book, the Sunnah and the statements of the leaders of the Muslims. And we have no need for mentioning what occurred of disputes between them. They verily accompanied the Messenger (sallAllāhu 'alayhi wa sallam), and they became related to him by marriage and he became related to them by marriage. So due to the companionship, Allāh the Generous forgives them. And Allāh – 'azza wa jalla – verily guaranteed for them in His Book that He will not humiliate any of them… And our Generous Master informed us that He verily forgave them, and when He has forgiven them then He will never punish anyone among them…'

If he then says: 'My intention with this is verily to have knowledge about what occurred between them, so that I do not miss out on the (knowledge of) the situations they were in, because I love this and will not be ignorant about it.'

It is said to him: 'You are seeking fitnah. Because you are seeking what will harm you and not benefit you. And if you had occupied yourself with rectifying what is upon (of obligations) from Allāh – 'azza wa jalla – in the worship He has commanded you to, of performing the obligatory acts of worship and avoiding the forbidden things, then this is more suitable for you…' And it is said: 'Occupying yourself with your food and clothing; where does it come from? Is more suitable for you. And how you earn your dirham; where does it come from? And how do you spend it? Is more suitable for you.'

And it is said: 'You cannot be (or feel) safe from that you going in depth and searching after the disputes among the people (will not cause) that your heart will lean, so that you start to desire what it is not good for you to desire, and that the Shaytān will play with you so that you will curse and hate those whom Allāh has commanded you to love, to ask for forgiveness for, and to follow. Thus you will deviate from the path of the truth and follow a path of falsehood.' And it is said to him: 'Whoever comes to the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in order to slander some of them, to desire some of them, to criticize some of them and to praise some of them, then this man is seeking fitnah, and he has fallen in fitnah. Because the obligatory upon him is to love all of them and to seek forgiveness for all of them (radiAllāhu 'anhum)."

85. Then after this:

That he testifies for ʻĀishah bint Abī Bakr *As-Siddīq* – may Allāh be pleased with him and her – that she is truthful, pure and declared innocent from the heaven upon the tongue of Jibrīl (*ʻalayhis-salām*) with an information from Allāh – *ʻazza wa jalla* – which is recited in His Book and established in the hearts of the *Ummah* and its *masāhif* until the Day of Resurrection. (And he testifies) that she is the wife of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*); declared innocent, pure, a good-doer, virtuous, and that she is his wife and female companion in Paradise. And she is the mother of the *muminūn*, in both *dunyā* and *ākhirah*.

So whoever doubts this, discredits it or hesitates regarding it, then he has rejected the Book of Allāh – *ʻazza wa jalla* – and doubted in what the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) came with, and he has claimed that it is from someone other than Allāh *ʻazza wa jalla*.

Allāh – *ʻazza wa jalla* – said:

﴿ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

"Allāh warns you against returning to something like this ever again, if you (really) **are believers."** (An-Nūr 24:17)

So whoever rejects this, then he has disassociated himself from *īmān*.[332]

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[332] *Imām* Mālik ibn Anas – *rahimahullāh* – said: *"Whoever swears at Abū Bakr and ʻUmar is whipped. And whoever swears at ʻĀishah is killed."* It was said to him: "*Why is he killed with regard to ʻĀishah?"* He said: *"Because Allāh – the Exalted – said regarding ʻĀishah (radiAllāhu ʻanhā):* **"Allāh warns you against returning to something like this ever again, if you** (really) **are believers."** (An-Nūr 24:17)*"* Mālik said: *"So whoever accuses her, he has verily opposed the Qurān, and whoever opposes the Qurān he is killed."*

86. And he must love of all of the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) according to their level and status. The first (and best) comes first: From the people of *Badr*, *Al-Hudaybiyah*, *Bay'ah Ar-Ridwān* and *Uhud*.

For these are the people of honorable merits and high status; those who preceded in everything there is to precede in. May the pleasure of Allāh be upon all of them.

87. And you ask (Allāh) for mercy upon Abū 'Abdir-Rahmān Mu'āwiyah ibn Abī Sufyān, the brother of Umm Habībah the wife of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). The uncle of the *muminūn* altogether, and the writer of the revelation.

And you mention his virtues and narrate what was narrated regarding him from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

88. For verily did Ibn 'Umar (*radiAllāhu 'anhu*) say: We were with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when he said:

"يدخُلُ عليكم مِن هذا الفَجّ رَجُلٌ مِن أَهلِ الجَنَّةِ"

"A man from the people of Paradise will enter upon you from this gate (or gap or road)." Then Mu'āwiyah entered.[333]

[333] Narrated by Ibn 'Adī in "Al-Kāmil" (2/330), Al-Ājurrī (2140) and Al-Lālakāī (2779). Ibn 'Adī said: *"This is munkar (rejected)."* And in "Al-'Ilal Al-Mutanāhiyah" (449-451): *"It is not correct from any of it ways."*

So know that this is his place and his status.[334]

89. Then you love – for the sake of Allāh – those who obey Allāh, even if he is far away from you and he opposes your goals in *dunyā*.

And you hate – for the sake of Allāh – those who disobey Allāh and who support His enemies, even if he is close to you and he agrees with your desires in *dunyā*. And based upon this you attach (yourself to some people) and you cut off (others).

90. And do not innovate (or make up) an opinion and do not listen to the one utters it (i.e. an opinion of *bid'ah*). For verily an opinion can be (both) right and wrong.

91. And do not sit with the people of disputes, for they verily engage in idle talk regarding the verses of Allāh.

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[334] Many from the people of *bida'*, from the *Rāfidah* and those who are similar to them, openly declared insults of Mu'āwiyah ibn Abī Sufyān (*radiAllāhu 'anhu*), they raise enmity towards him, and they used him as a door through which they could get to slander the rest of the *Sahābah* (*radiAllāhu 'anhum*). Just as Ar-Rabī' ibn Nāfi' – *rahimahullāh* – said: *"Mu'āwiyah is the cover of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). And when a man removes the cover, then people dare against what is behind it."* ["Tārīkh Baghdād" (1/577)].
- And Abū 'Abdir-Rahmān An-Nasāī was asked about Mu'āwiyah, so he said: *"Islām is verily like a house that has a door, and the door of Islām is the Sahābah (radiAllāhu 'anhum). So whoever harms the Sahābah, then he has verily intended (to harm) Islām. Just like the one who knocks on the door wants to enter the house."* He said: *"So whoever intends Mu'āwiyah (radiAllāhu 'anhu) (in his insults), he verily intends the Sahābah (radiAllāhu 'anhum)."* ["Tahdhib Al-Kamal" (1/339)].
- And Ishāq ibn Hāni – *rahimahullāh* – said in his "Masāil" (296): *Imām* Ahmad ibn Hanbal was asked about the one who insults Mu'āwiyah (*radiAllāhu 'anhu*); does one pray behind him? He said: *"One does not pray behind him, and no respect (is shown to him)."* And a man asked: *"O Abū 'Abdillāh, I have an uncle about whom it is mentioned that he belittles Mu'āwiyah (radiAllāhu 'anhu), and perhaps I ate with him."* So Abū 'Abdillāh said straight away: *"Do not eat with him."* ["As-Sunnah" by Al-Khallāl (678)].
And he said: *"Verily, no-one dares against him, except that he hides evil (intentions). No-one belittles (or insults) anyone from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), except that his inner state is evil."* ["Al-Bidāyah wan-Nihāyah" (11/450)].

92. And be aware against discussing and disputing in the *dīn*. For this verily brings about corruption, and it brings its companion – even if he is a *sunnī* – into *bid'ah*. Because the first (aspects of) deficiency that enters upon the *sunnī* in his *dīn*, when he disputes with the innovator is:

Sitting with the innovator and debating with him.

And then he cannot be safe from him introducing some deep (and complicated) words and dirty opinions upon him, which will be an affliction for him.

Or it is not an affliction for him, so he will have a need for burdening himself with something from his own (words and) opinion – that has no origin in the interpretation, nor an explanation in the revelation, or a narration from the information from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – with which he will refute his (i.e. the innovators) opinion.[335]

93. Then after that:

Withholding (from participating) and sitting down during *fitnah*. And do not rebel against the leaders with the sword, even if they are unjust.

94. And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"If he is unjust towards you, then have patience. And if he withholds from you, then have patience."*[336]

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[335] Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (159): *"And if you want to become firm (or upright) upon the truth and the way of the people of Sunnah before you, then be aware against kalām, the followers of kalām, disputing, debating and analogies, and discussing regarding the dīn. For verily, when you listen to them – even if you do not accept from them – this will cause doubt to enter your heart, and this is enough acceptance (of it) so you will be destroyed. And there has never been any zandaqah, bid'ah, desire, or dalālah, except (that it came) from kalām, disputing, debating and analogies. And these are the doors of bid'ah, doubts and zanadaqah."*

[336] Narrated by Ibn Abī Shaybah (12/544) and Al-Khallāl in "As-Sunnah" (54), and it is *sahīh*.

95. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said to Abū Dharr:

"اصبِر وإن كان عبدًا حبشِيًّا."

"Have patience, even if he (i.e. the ruler) is an Ethiopian slave."[337]

96. And the scholars from the people of knowledge, understanding, austerity, worship and asceticism, since the beginning of this *Ummah* until this time of ours agree upon: That the *Jumu'ah* and two *ʻĪd* prayers, *Minā*, *ʻArafāt*, the battles, *hajj* and the sacrifice (is performed) with every *amīr* (leader, ruler); righteous or wicked.

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[337] Narrated by Muslim (4783).
Al-Barbahārī said in "Sharh As-Sunnah" (30): *"And it is not from the Sunnah to fight against the ruler. For verily, in that lies the destruction of the dunyā and dīn."*
- And Hanbal said: The scholars of *Baghdād* gathered at Abū ʻAbdillāh during the leadership of Al-Wāthiq. And they consulted him regarding leaving being pleased with his leadership and rule. So he said to them: *"It is upon you to reject in your hearts. And do not withdraw your hands from obedience, and do not divide the unity of the Muslim. And do not spill your own blood and the blood of the Muslims."* And he mentioned the *hadīth* of the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***'If he hits you, then have patience.'*** *He commanded (us) to be patient."* ["Tabaqāt Al-Hanābilah" (1/387)].
- Al-Ājurrī – *rahimahullāh* – said in "Ash-Sharī'ah" (1343): *"After Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum) many people undertook the Khilāfah. Some of them were just, so his reward is up to Allāh. And some of them were neglectful in what is obligatory upon him (to perform) for Allāh – 'azza wa jalla – and exceeded his limits. All of them have reached Allāh – 'azza wa jallal – and He is the Best of judges. We were verily commanded to listen and obey them (i.e. the rulers) in what is not obedience, to the salāh behind them, to the jihād with them, and to the hajj with them; both the righteous among them and the wicked, and the just among them and the oppressor. And we do not rebel against them. And (we were commanded to) showing patience until Allāh – 'azza wa jalla – relieves.*
A man said to Hasan: 'O Abū Sa'īd, what do you say about these rulers of ours?'
So Al-Hasan said: 'And what can I say about them? They are for our hajj, they are for our battles, they are for dividing our spoils, and they are for establishing our punishments. By Allah, obeying them is verily severe, and disuniting with them is kufr. And what Allāh rectifies through them is more than what they destroy.'
And it was said to him: 'O Abū Sa'īd, verily a khārijī rebelled in Khuraybah.'
So he said: 'Poor man. He saw an evil thing so he rejected it, but he fell in what is even more rejected than that.'"

And giving them the *kharāj* (taxes), the *zakāh* and the *a'shār* (tenths) is allowed (and it fulfills the obligation).

And praying in the large *masājid* which they have built, walking upon the passages and bridges which they built, selling and buying, other forms of trade, agriculture and producing, all of these things in every time, and with every leader are allowed, (when it is) in accordance with the judgment of the Book and the *Sunnah*.

The one who is watchful in his *dīn* and he adheres firmly to the *Sunnah* of his Prophet (*sallAllāhu 'alayhi wa sallam*) is not harmed by the injustice of the unjust or the oppression of the oppressors, if that which comes to him (through all of these professions) is according to the judgment of the Book and the *Sunnah*. Just as if he would sell and buy in the time of a just leader in a trade that opposed the Book and the *Sunnah*, then the justice of the leader would not benefit him.

And seeking judgment with their judges, referring to them for the punishments, the *qisās* and the removal of the (people's) rights from the hands of the oppressors through their leaders and police.

And listening and obeying those whom they have appointed – even if it is an Ethiopian slave – except in the disobedience of Allāh *'azza wa jalla*. Because there is no obedience to a created being in that (i.e. disobeying Allāh).

97. Then after that:

Believing that it is from the religion to give *nasīhah* (well-wishing advice that invites to the good and forbids the evil) to the leaders and the rest of the *Ummah* in both *dīn* and *dunyā*. And loving what is good for all Muslims, and you love for them what you love for yourself, and you hate for them what you hate for yourself.

98. And do not consult anyone from the people of *bida'* in your *dīn*, and do not accompany him during your travelling. And if it is possible, then do not come near him in your neighborhood.

99. And from the *Sunnah* is:

Avoiding everyone who believes in any of what we have mentioned (of *bida'* and *dalālah*), boycotting him, hating him, and boycotting the one who allies with him, supports him, defends him and accompanies him, even if the one who does this openly shows (and utters) the *Sunnah*.[338] …

And we will now mention after this:

What the people innovated and made up among that which has no foundation in the Book of Allāh, nor was any narration narrated regarding it. And even if the one who does these things is not separated from the religion and excluded from the Muslims, then he has still performed something major by innovating what Allāh has not allowed…

*** And from the *bida'* is:**

100. The stars; looking into them [and resorting] to them.

Rather, this is an aspect of *shirk* and claiming knowledge of the unseen.

And all of this is prohibited. Such as the stars, foreseeing, soothsaying, believing in evil omens and being pessimistic based on something which is seen or heard.

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[338] In "*I'tiqād* Harb" (1) it has gone forth that a man exits from the *Sunnah* merely by one opposition (i.e. if he opposes in only one issue).
- Al-Baghawī said in "Sharh As-Sunnah" (1/224): *"It is upon a Muslim if he sees a man who believes in any of these desires and bida', or he belittles something from the Sunnah, to boycott him, disassociate from him, and to leave him in life and death. So he should not greet him if he meets him, he should not answer him if initiates (the greeting) before he leaves his bid'ah and returns to the truth. And the prohibition of boycotting for more than three (days) in something that occurs between two men of neglectfulness in rights of companionship (i.e. the rights of a Muslim), and ten (days) in what is besides this from the rights of the dīn, then the boycotting of the people of desires and bida' verily continues until they repent."*

101. And he (*sallAllāhu ʻalayhi wa sallam*) verily said:

"مَن أتى كاهِنًا أو عَرَّافًا فصَدَّقَه فقد كَفَرَ بما أَنزلَ اللهُ على قلبِ مُحمَّدٍ صَلَّى اللهُ عَليهِ وسلَّم."

"Whoever goes to a soothsayer or a fortune-teller and believes in him, then he has rejected what Allāh has revealed upon the heart of Muhammad (sallAllāhu ʻalayhi wa sallam)."[339]

102. And he (*sallAllāhu ʻalayhi wa sallam*) said:

"مَنِ اقتبسَ شُعبَةً مِن النُّجومِ فقد اقتَبَسَ شُعبَةً مِن الشِّركِ ومَن زادَ زاد"

"Whoever learns a part of the knowledge of the stars, he has verily learned a part of shirk. And whoever increases (in this) increases (in that)."[340]

103. And ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) said: *"I warn you against the (knowledge of) the stars. Except from what is used to find the way in the darkness of the sea and land. For verily, the munajjim (i.e. one speaking based upon the stars) is like the magician. And the magician is a soothsayer. And the soothsayer is a kāfir. And the kāfir is in Hellfire."*

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[339] Narrated by Ahmad (9536) and Al-Hākim (1/8) who declared it as *sahīh*, from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*). And its *isnād* is *sahīh* as it says in the book "Al-Kabāir" (267).

[340] Narrated by Ahmad (2840), Abū Dāwūd (3905) and Ibn Mājah (3726). And its *isnād* is *sahīh*.

***And from the *bida'* is:**

104. Looking into the books of the *'azāim* (i.e. those who read *ruqyah* by way of innovation and *shirk*), acting upon it, claiming to speak with the *jinn*, using them and killing some of them.[341]

*** And from the *bida'* is:**

106. Screaming, slapping the cheeks and tearing the clothes when listening to *dhikr* and the Qurān. This is from what the people made up and innovated.

107. And Al-Fudayl ibn 'Iyyād said: Mūsā ibn 'Imrān (*'alayhis-salām*) admonished his people. Then a man tore his garment. So Allāh – *tabāraka wa ta'ālā* – revealed to Mūsā (*'alayhis-salām*): *"Say to him: If he is truthful then let him tear his heart open for Me."*

108. And Ibn Al-Mubārak said: *"Those who faint when they hear the dhikr (i.e. the Qurān), we will place them upon a high wall and then recite upon them. And then we will see if they will come back to consciousness."*

109. And a group of people show austerity, and they took listening to poetry and meeting with this purpose as a *sunnah* for them. In order for them to entertain themselves [and their hearings] by this and to please their hearts. And among them are those who dance, clap with their hands and rip their clothes. And among what they say is: *"Allāh – 'azza wa jalla – said"* and *"Al-Hawrā (the nymph) said"* and *"Al-Walī (the saint) said."*

Things that Allāh did not say, that did not come in any narration, nor in any *Sunnah*, and no nymph said it nor did any saint. And this is something innovated, a lie, falsehood [and fabrication].

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[341] *Imām* Ahmad – *rahimahullāh* – was asked about a man who claims to cure the crazy person from epilepsy by spells and exorcists, and he claims that he addresses the *jinn* and speaks with them, and that there among them are those who speak with him. So do you believe that the crazy person is handed over to him in order for him to cure him? He said: *"I don't know what (any of) this is!! I have never heard about any of this, and I do not like for anyone to do this. And leaving it is more beloved to me."* ["Badāi' Al-Fawāid" (4/1399)]

111. And another group show asceticism and worship, and they forbid the earnings and livelihood. And they believe in insisting when asking and begging. And they claim to long for and love (Allāh) by invalidating fear and hope.

And all of this is something innovated. And the one who claims this is detestable and hated for the people of knowledge and insight. Because Allāh – *'azza wa jalla* – verily allowed earnings, producing and trading in accordance with the judgment of the Book and the *Sunnah*, until the Hour will be established. And He prohibited asking and begging when one has no need for it.[342]

111. And the scholars verily agreed upon, without any disagreement among them:

That Allāh – *'azza wa jalla* – has obligated fear and hope upon the creation, and that He invites His slaves towards Him by (their) hope and fear.

*** And from the newly invented *bida'* that have no foundation in the Book and the *Sunnah* (and deeds) in which they imitated the deeds of the *jāhiliyyah* are:**

112. The gathering and allegiance between them in supporting and assisting each other.

And this is a disliked innovation which the (people of) *jāhiliyyah* used to do. Then Allāh – *'azza wa jalla* – removed it by *Islām*, and He prohibited it upon the tongue of His Prophet (*sallAllāhu 'alayhi wa sallam*).

[342] The words regarding the encouragement to seeking earnings have gone forth in "*I'tiqād* Harb" (75).

529. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

"لا حِلْفَ في الإِسلامِ، وأيُّما حِلفٌ كان في الجاهليَّةِ فما زادَه الإسلامُ إلَّا تأكِيدًا."

"There is no alliance in Islām (besides the alliance based upon the dīn). And whatever alliance that existed in the jāhiliyyah, then Islām only increased it in affirmation."[343]

114. And the *shahādah* is a *bidʻah*, the *barāah* is a *bidʻah* and the *wilāyah* is a *bidʻah*.

And the *shahādah* is to testify for anyone regarding whom no information (i.e. evidence) came, that he will be in Paradise or Hellfire.

And the *wilāyah* is to ally with some people and disassociate from others.

And the *barāah* is to disassociate from a people who is upon the religion of Islām and the *Sunnah*.

*** And from the *bidaʻ* is:**

115. The building upon the graves and plastering them, and travelling to visit them.[344]

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[343] Narrated by Muslim (2430). And with him: ***"…then Islām only increased it in strength."***

[344] Based upon the *hadīth* of Jābir (*radiAllāhu ʻanhu*) who said: *"The Prophet (sallAllāhu ʻalayhi wa sallam) prohibited that a grave should be plastered, that something is placed upon it and that it is built upon."* Narrated by Muslim (2205).
And he prohibited travelling (to them) based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"There is no (religious) travel, except to three masājid. This Masjid of mine, Al-Masjid Al-Harām and Masjid Al-Aqsā."*** Narrated by Al-Bukhārī (1189) and Muslim (3364).

*** And from the *Sunnah*, and the completion of *īmān* and its perfection is:**

116. The disassociation from every name that opposes the *Sunnah* and exits from the *ijmā'* of the *Ummah*, and disassociating from its people and avoiding everyone who believes in them, and seeking nearness to Allāh – *'azza wa jalla* – by opposing them (i.e. these names and their people).

And this is such as when they say:

The *Rāfidah*, the *Shī'ah*, the *Jahmiyyah*, the *Murjiah*, the *Harūriyyah*, the *Mu'tazilah*, the *Zaydiyyah*, the *Imāmiyyah*, the *Mughīriyyah*, the *Ibādiyyah*, the *Kaysāniyyah*, the *Sifriyyah*, the *Shurrāh*, the *Qadariyyah*, the *Manāniyyah*, the *Azāriqah*, the *Hulūliyyah*, the *Mansūriyyah*, the *Wāqifah*.

And those who reject the *Sifāt* (Attributes) and the *ruyah* (seeing Allāh).

And (the disassociation) from every innovated statement, made up opinion and followed desire.

For all of these, and what is similar to it, and what is a branch of it or is close to it, are abhorrent statements and evil *madhāhib* that exit its people from the *dīn*, and (exit) whoever believes in them from the group of the Muslims.

117. All these words and *madhāhib* have leaders from the leaders of misguidance who walk ahead in *kufr* and evil statements. They say about Allāh what they do not know, and they criticize the people of truth for what they bring (of evidences). And they accuse the trustworthy in the narration while they do not accuse their own opinions in the interpretation.

They erected the banners of *bida'*, established the marketplace of *fitnah* (affliction) and opened the door to catastrophe.

They invent falsehood about Allāh and they fabricate lies and transgression about His Book.

They are brothers of the *shayātīn*, the enemies of the *muminūn*, the cave of the transgressors and the refuge of the envious. They are from many types of people and tribes, and they are different categories and groups.

I will mention some of their names and some of their descriptions (or traits). Because they verily have books that have spread and statements that have emerged, which are not known by the inexperienced and the young people, so their meanings are hidden for most of those who read it. So a book written by a man from the people of these statements might fall in the hands of a young man. And he (i.e. the author) began his book by praising Allāh and glorifying Him, and exaggerating in sending peace upon the Prophet (*sallAllāhu 'alayhi wa sallam*). Then he follows this up with his deep *kufr* while he disguises his innovation and evil. So the youth who has no knowledge, the foreigner and the inexperienced think, that the one who wrote this book is a scholar from the scholars or a *faqīh* from the *fuqahā*.

And perhaps he (i.e. the author) considers this *Ummah* (i.e. the people of Tawhīd and *Sunnah*) to be the same as the idol worshippers, and those who contest with Allāh and ally with the *Shaytān*.[345]

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[345] And he – *rahimahullāh* – spoke the truth. And whoever looks into many of the (books of) *tafāsīr* and *shurūh* of the *ahādīth* which are spread in these later times, he will find this clearly throughout their books and *shurūh* (i.e. explanation of books)! In them they followed the path of the people of *bida'* from the *Jahmiyyah*, *Ash'ariyyah*, *Qadariyyah*, *Murjiah*, *Sūfiyyah* and *Rāfidah*. So be aware against these (books)!!

- The *Shaykh* Hamd bin 'Atīq said: "*… And know – may Allāh guide you – that what we do when some of these books regarding tafsīr or sharh (explanation) of the hadīth reaches us, then we test it and we take his belief into consideration regarding the 'uluw, the Attributes and the Deeds. And most of the times we find that many from the later generations, or most of the times, are upon the madhhab of the Ashā'irah, which is: Negating the 'uluw and interpreting the verses in this issue with the interpretations that are transmitted from Bishr Al-Marīsī and his likes from the people of bida' and dalālah. And whoever looks into the shurūh (explanations) of Al-Bukhārī and Muslim and what is similar to these, he will find this therein. But as for what has been written regarding the* =

118. And from their leaders who lead in misguidance are:

Al-Jahm ibn Safwān, the misguided who misguides others.

119. And it was verily said to him when he was in *Shām*: *"Where are you going?"*

So he said: *"I am searching for a lord whom I can worship."*

Then some misguided groups copied his statement.

120. And Ibn Shawdhab verily said: *"Jahm left the salāh for forty days due to doubting."*

121. And from his followers and disciples are:

Bishr Al-Marīsī, Al-Murdād, Abū Bakr Al-Asam, Ibrāhīm ibn Ismā'īl ibn 'Ulayyah, Ibn Abī Duād, Barghūth, Ribāluwayh, Al-

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usūl and the 'aqāid, then this issue is clear for the people of intellect." ["Hidāyah At-Tariq" (p. 169)].

And if you want to look into many of these oppositions in *'aqīdah* which are spread in many of the books, then look in the book: "Al-Ihtijāj bil-Āthār As-Salafiyyah 'alā Ithbāt As-Sifāt Al-Ilāhiyyah war-Radd 'alā Al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah".

And in the commentary upon "*I'tiqād* Ar-Rāziyayn" (48) the words of Ibn Al-Qayyim have gone forth regarding the permissibility of destroying or burning the books of the people of *bida'*, due to what they contain of corruption of the *dīn* and *dunyā*.

- As-Sijzī – *rahimahullāh* – said in his "Risālah ilā Ahli Zabīd fī Ar-Radd 'alā man Ankara Al-Harf was-Sawt" (p. 231): (Chapter: The warning against relying upon everyone and taking from every book. Because the deception has verily become plenty, and the lies against the madhāhib have verily spread).

He said: *"Know – may Allāh the Glorified have mercy upon us and you – that this chapter is most deserving from these chapters to be known with precision due to the wide spread of the calamity, and due to what enters upon the people when they are inattentive (and careless) towards it. And this is that the states of the people of this time are mixed up (and in confusion). And the one who is relied upon among them has verily become powerful. And the one who sells his dīn for a portion of the dunyā or trying to flatter those who see him have become many. And the lies about the madhāhib has verily become plenty.*

So the obligatory upon every Muslim who loves salvation (for himself from fitnah), is not to incline towards everyone, he must not rely upon every book, and he must not give his reins to (i.e. let himself be guided by) everyone who shows that he agrees with him."

Armanī, Ja'far Al-Hadhddhā, Abū Shu'ayb Al-Hajjām, Hasan Al-'Attār, Sahl Al-Kharrāz and Abū Luqmān Al-Kāfir along with another group besides them from the misguided.

And all of the scholars said about those whom we have mentioned: *"They are verily leaders of kufr and heads of dalālah (misguidance)."*

122. And from their leaders are also – and they are the people of *Qadar*:

Ma'bad Al-Juhanī, Ghaylān Al-Qadarī, Thumāmah ibn Ashras, 'Amr ibn 'Ubayd, Abū Hudhayl Al-'Allāf, Ibrāhīm An-Nadhdhām and Bishr ibn Al-Mu'tamir, along with another group besides them who are leaders in *kufr* and misguidance.

And among them are: [Muhammad] ibn 'Abdil-Wahhāb Al-Jubbāī and Abū Al-'Anbas Al-Saymarī.

123. And from the *Rāfidah*: Al-Mughīrah ibn Sa'īd, 'Abdullāh ibn Saba, Hishām Al-Fūtī, Abū Al-Karawwas, Fudayl Ar-Raqqāshī, Abū Mālik Al-Hadramī and Sālih Qubbah.

Rather, they are more than it is possible to count (or mention) in a book, or to be included in a statement.

124. I have mentioned a group of their leaders, in order for the young person and the one who has no knowledge to avoid mentioning them, sitting with those who testify to their opinions and debates based upon their books.

125. And from the dirtiest of them, and those who outwardly show that they are defending the *Sunnah* and supporting it while their opinion is the dirtiest of opinions are: Ibn Kullāb, Husayn An-Najjār, Abū Bakr Al-Asam and Ibn 'Ulayyah.

May Allāh give us and you refuge from their opinions (and statements), may He protect us from their evil and their *madhāhib*, may He let us and you live upon Tawhīd and *Sunnah*, and may He let us die upon it and resurrect us upon it. And may He not change (or remove) the blessing which we are in and His gracious

bestowals. And may He not strip us of His Generosity and His beautiful favors. And may He let us be from those who preserve His limits and who fulfills His rights, and benefit us and you with what He has taught us, and employ us in it to good deeds that are accepted and satisfactory. And may He gather us with the group of His Prophet [Muhammad (*sallAllāhu 'alayhi wa sallam*)] and his companions (*radiAllāhu 'anhum*). He is verily the One who is hoped for to fulfil what is wanted and He is the Companion in bad and good times. And all praise is due to Allāh in the beginning and the end (of everything), and may the peace of Allāh be upon His Prophet [Muhammad] in the hidden and the open.

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